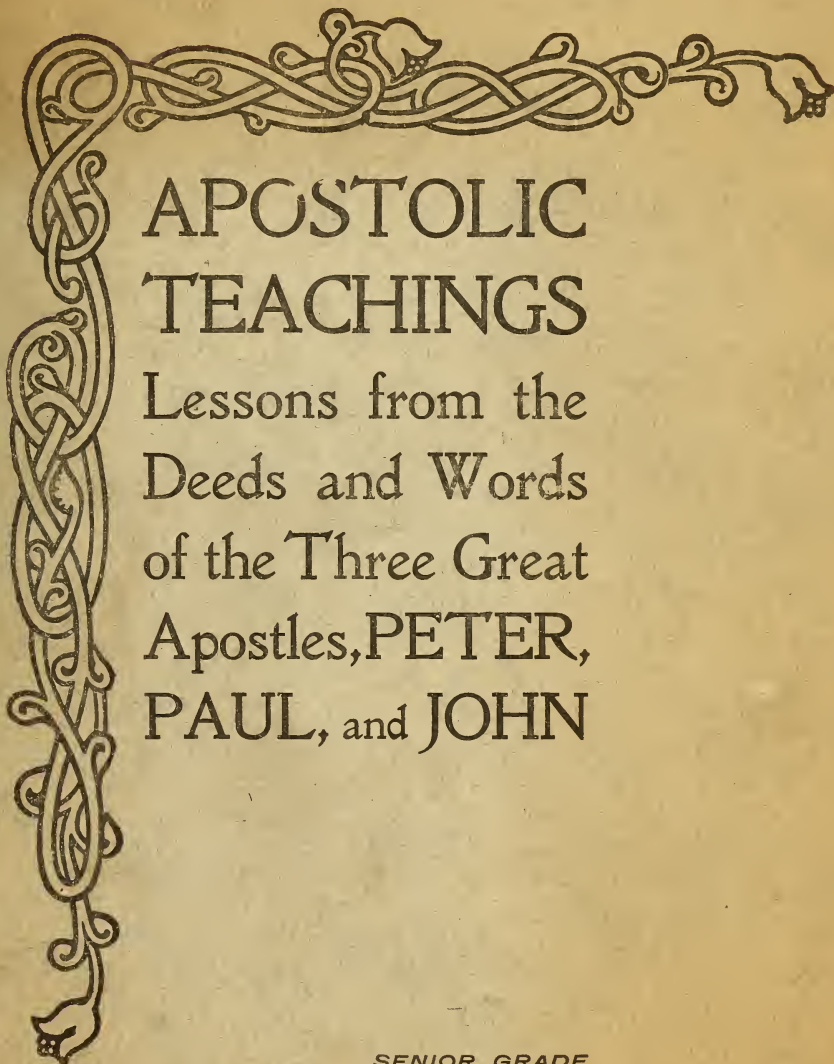


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The Apostolic Biographical Series

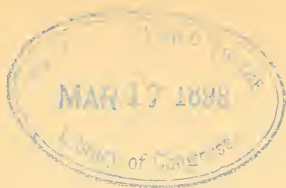
BIBLE CLASS COURSE



APOSTOLIC TEACHINGS

Lessons from the
Deeds and Words
of the Three Great
Apostles, PETER,
PAUL, and JOHN

SENIOR GRADE



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THE BIBLE STUDY UNION GRADED LESSON SYSTEM
FOR SUNDAY-SCHOOLS AND BIBLE CLASSES

OUTLINE DOCTRINAL COURSE

APOSTOLIC TEACHINGS

LESSONS FROM THE DEEDS AND WORDS OF

The Three Great Apostles, Peter, Paul, and John

SENIOR GRADE
WITH
TOPICS FOR DISCUSSION

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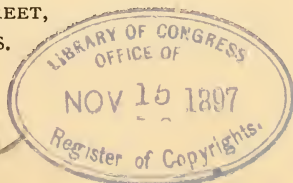
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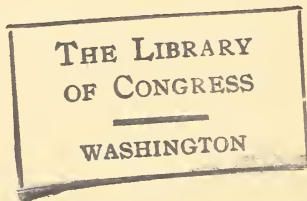


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INTRODUCTION.

PREFACE.

In the Sunday-school world of to-day nothing is more needed than a good system of Bible Class lessons. The children and youth must for the most part be occupied with the stories and great truths, the history and biography, of the Bible. A thorough acquaintance with these things lies at the foundation of Scriptural knowledge. But there is no need that adults, to whom these fundamental facts and truths are already familiar, should continue to spend their time upon them. Biblical truth is exhaustless, and a way should be provided by which classes of every grade can go steadily forward to an ever-widening acquaintance with it. This is as true of the older classes as it is of the younger. They should have set before them what the Scripture calls "solid food" for "full grown men," instead of being kept on "milk" for "babes."

It is with a profound sense of the greatness of this need that the Bible Class Courses of The Bible Study Union Lesson System have been prepared. The cordial reception that has attended the Course on the Teachings of Christ shows that lessons of this character are well adapted to the instruction of Bible classes, and has encouraged the preparation of the present Course on Apostolic Teachings.

This Course differs from the one on The Teachings of Christ in that it is not confined to the oral teachings of the Apostles as that was to the oral teachings of our Lord, nor does it attempt to give any outline or synopsis of apostolic teachings in general. But since it is designed to accompany the Biographical Course on THE THREE GREAT APOSTLES and to be used in harmony with it, it is devoted exclusively to the practical and doctrinal lessons suggested by the passages of Scripture on which the lessons in that Course are based. It thus treats of the teachings to be derived from the deeds and experiences of these Apostles as well as from their words.

As the truths thus brought to notice touch life and belief at many points, and are among the most vital and practical in Scripture, the discussion of them cannot fail to be profitable. The object of the Course will be accomplished if by it Bible Classes are helped to a better apprehension of the spiritual riches of this portion of Scripture.

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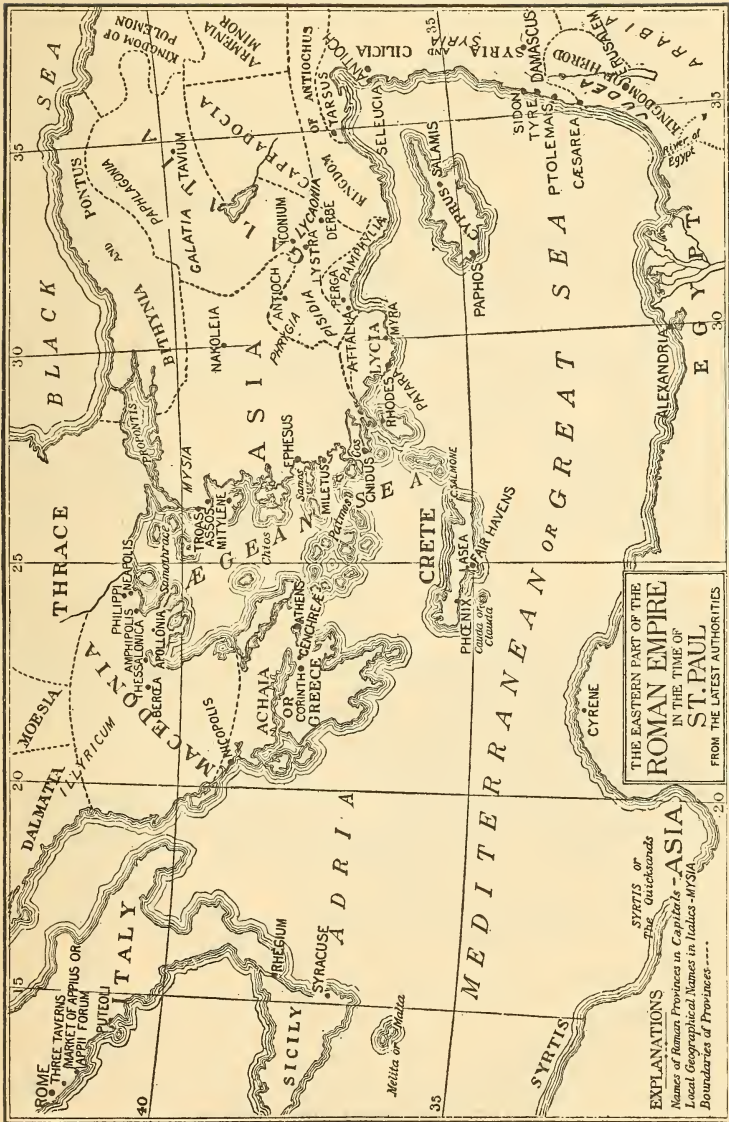
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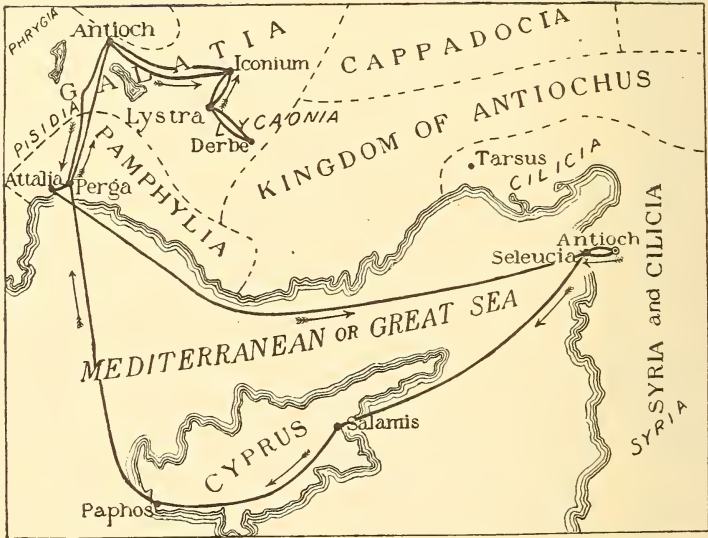
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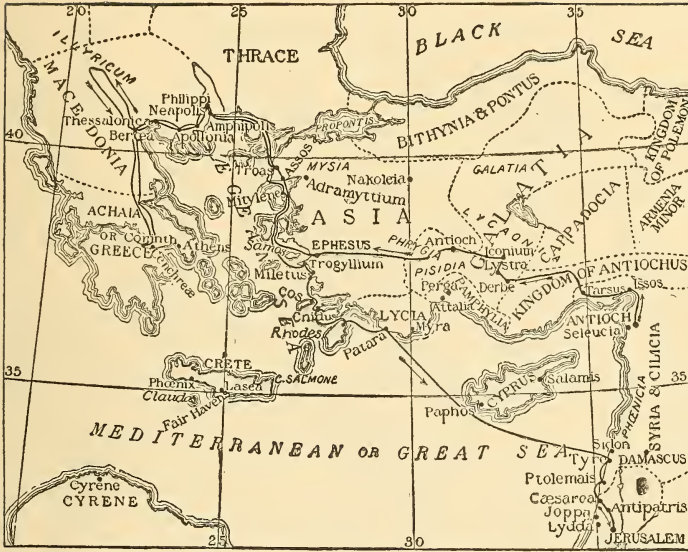
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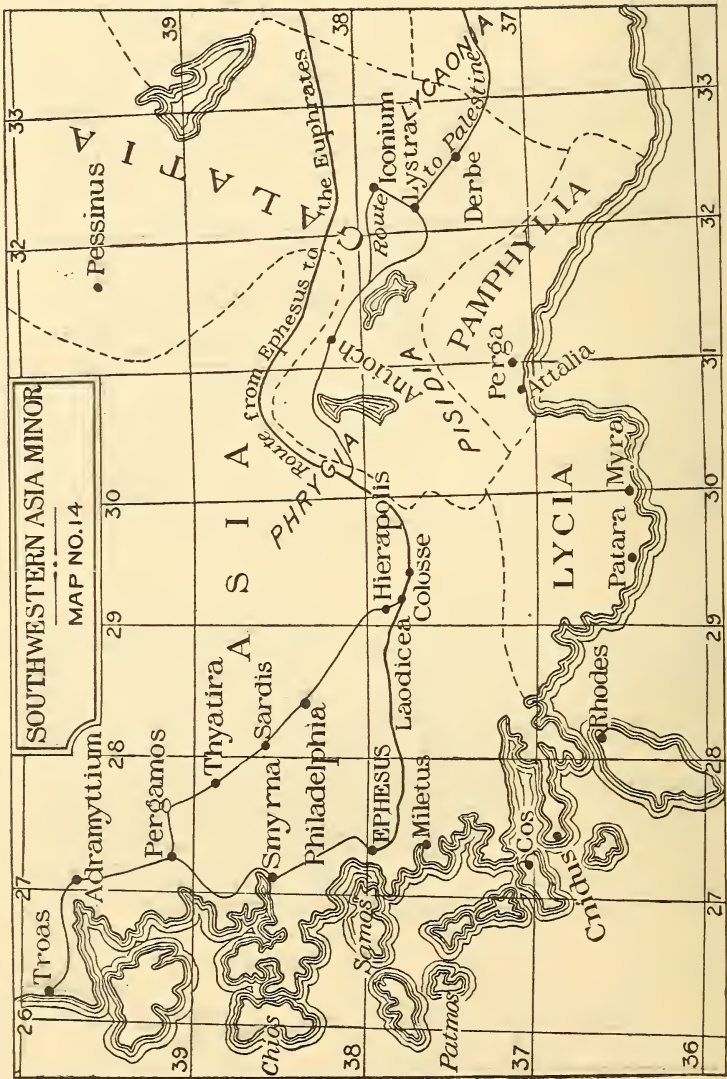
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Map of St. Paul's Third Missionary Journey.



Map of St. Paul's Voyage to Rome.



OUTLINE DOCTRINAL COURSE

APOSTOLIC TEACHINGS

ABSTRACT OF LESSONS IN THE COURSE

INTRODUCTORY NOTES

Note 1.—DESIGN OF THIS COURSE. This Course does not undertake to give all the teachings of the Apostles; that is a work far too great for the lessons of a single year. But it is based on the same lesson material as the accompanying Course on *The Three Great Apostles*, and is devoted exclusively to the practical and doctrinal teachings suggested by the deeds and words of these Apostles as recorded in these selections of Scripture.

Note 2.—A HOMILETIC COURSE. It is therefore a strictly homiletic Course. It presupposes a knowledge of the general contents of the Scripture material, and proceeds immediately to the discussion of the great truths suggested by it. These truths are arranged in the form of topics, with accompanying questions designed to open the subject.

Note 3.—PART DIVISIONS AND CHRONOLOGY. These are the same as in the accompanying Course on *The Three Great Apostles*. They not only associate this Course with the other Courses in this Series, but also assist the student to keep in mind the historical relations and chronological sequence of the passages studied, and so aid materially to a better understanding of them. For the same reasons a supplementary title is given with such of the lesson titles as seem to require it.

Note 4.—LESSON TOPICS. These are selected partly with reference to the leading topic in the Scripture material of each lesson and partly with reference to the presentation of the largest number of different topics in the Course as a whole. In working out the lessons, subsidiary topics, germane to the Scripture material and not treated elsewhere, are often appended to the main topic.

PART AND LESSON TITLES.

PART I.

THE TRAINING OF PETER AND JOHN, AND THE BEGINNING OF THEIR WORK IN JERUSALEM (see Note 3).

TIME.—From their First Interview with Jesus to the Death of Stephen. Covering our Lord's Ministry, and Part I of *The History of the Apostolic Church*. About A.D. 26-34.

LESSON I. ENTERING CHRIST'S SERVICE, The Call of Peter and John. (Scattered References, A.D. 27, 28.)

- LESSON 2. IN THE SCHOOL OF CHRIST. The Training of Peter and John. (Scattered References. A.D. 28-30.)
- LESSON 3. THE TESTING OF CHARACTER. Peter's Fall and John's Steadfastness. (Scattered References. A.D. 30.)
- LESSON 4. THE POWER OF THE SPIRIT. The Day of Pentecost. (Acts, ch. 2.)
- LESSON 5. CHRISTIANITY AND PHILANTHROPY. The Lame Man Healed. (Acts, ch. 3.)
- LESSON 6. SUFFERING FOR CHRIST. Peter and John Imprisoned. (Acts 4: 1-31.)
- LESSON 7. OBEYING GOD, NOT MEN. Peter's Answer to the Council. (Acts, ch. 5.)

PART II.

THE MISSIONARY WORK OF PETER AND JOHN IN SAMARIA AND JUDEA, AND THE CONVERSION OF SAUL (see Note 3).

TIME.—From the Death of Stephen to the Sending Out of Missionaries by the Church in Antioch. Part II of The History of the Apostolic Church. About A.D. 34-44.

- LESSON 8. WORLDLINESS IN RELIGION. Simon Magus Exposed. (Acts 8: 1-25.)
- LESSON 9. SAUL'S CONVERSION A PROOF OF CHRISTIANITY. (Acts 9: 1-19a.)
- LESSON 10. OVERCOMING PREJUDICES. Peter's Vision at Joppa. (Acts 9: 32-10: 23a.)
- LESSON 11. NO DIFFERENCE BEFORE GOD. The Conversion of Cornelius. (Acts 10: 23b-11: 18.)
- LESSON 12. DIVINE PROVIDENCES. Peter's Deliverance from Prison. (Acts 12: 1-23.)
- LESSON 13. REVIEW OF LESSONS 1-12. (End of First Quarter.)

PART III.

PAUL'S FIRST THREE MISSIONARY JOURNEYS, AND THE LAST MENTION OF PETER IN THE ACTS (see Note 3).

TIME.—From the Sending Out of Missionaries by the Church in Antioch to the Close of the Third Missionary Journey (except Lesson 14, which is introductory to the study of Paul's work). Part III of The History of the Apostolic Church. About A.D. 44-58.

- LESSON 14. PERSEVERANCE UNDER DIFFICULTIES. Saul's Work Prior to his First Missionary Journey. (Scattered References.)
- LESSON 15. JESUS CHRIST THE FULFILMENT OF PROPHECY. Paul at Antioch of Pisidia. (Acts 13: 16-41.)
- LESSON 16. GOD AMONG MEN. Paul at Lystra. (Acts, ch. 14.)
- LESSON 17. CHRISTIANITY FOR THE WORLD. The Decision of the Council at Jerusalem. (Acts 15: 1-35; Gal., ch. 2.)
- LESSON 18. TYPES OF CONVERSION. Lydia and the Jailer. (Acts 15: 36-16: 40.)
- LESSON 19. DIVINE FATHERHOOD AND HUMAN BROTHERHOOD. Paul on Mars' Hill. (Acts 17: 16-34.)
- LESSON 20. DIVINE COMFORT IN TROUBLE. Paul in Corinth. (Acts 18: 1-22; 1 Thes., ch. 3.)
- LESSON 21. THE COMING AGAIN OF CHRIST. (1 Thes. 4: 13-5: 11; 2 Thes. 2: 1-12.)
- LESSON 22. LAW AND GRACE. (Selections from Galatians.)
- LESSON 23. CHRISTIANITY AND BUSINESS. Paul in Ephesus. (Acts 18: 23-19: 41.)
- LESSON 24. UNITY IN THE CHURCH. Party Spirit in Corinth Rebuked. (1 Cor. 1: 10-3: 17.)
- LESSON 25. THE SUPREMACY OF LOVE. (1 Cor., ch. 13.)
- LESSON 26. REVIEW OF LESSONS 14-25. (End of Second Quarter.)

- LESSON 27. CHRISTIAN LIBERALITY. The Collection for the Poor in Jerusalem. (Acts 20: 1-3a; 1 Cor. 16: 1-4; 2 Cor., chs. 7-9.)
- LESSON 28. THE POWER OF THE ETERNAL LIFE. The House not Made with Hands. (2 Cor. 4: 16-6: 10.)
- LESSON 29. STRENGTH IN WEAKNESS. The Lord's Grace Sufficient. (2 Cor. 11: 21-12: 13.)
- LESSON 30. THE CHRISTIAN'S DEBT TO THE WORLD. The Duty of Giving the Gospel to All Men. (Rom. 1: 1-15; 15: 14-33.)
- LESSON 31. JUSTIFICATION BY FAITH. (Rom. 1: 16, 17; 3: 21-26; 5: 1-8.)
- LESSON 32. RETROSPECT AND EXPECTATION. Paul's Address to the Ephesian Elders. (Acts 20: 36-21: 16.)

PART IV.**THE CLOSING YEARS OF PAUL'S MINISTRY (see Note 3).**

TIME.—From the Close of the Third Missionary Journey to the Death of Paul. Part IV of The History of the Apostolic Church. About A.D. 58-63.

- LESSON 33. ACTING FROM EXPEDIENCY. Paul's Attempt at Conciliation. (Acts 21: 17-22: 22.)
- LESSON 34. CHRISTIAN CITIZENSHIP. Paul Protected as a Roman Citizen. (Acts 22: 23-23: 35.)
- LESSON 35. THE VOICE OF CONSCIENCE. Paul before Felix. (Acts 24: 1-25: 12.)
- LESSON 36. OBEDIENCE TO THE HEAVENLY VISION. Paul before Agrippa. (Acts 25: 13-26: 32.)
- LESSON 37. HUMAN COÖPERATION WITH DIVINE PROMISES. Paul's Voyage to Rome. (Acts 27: 1-28: 15.)
- LESSON 38. ADVERSITIES OVERRULED FOR GOOD. Paul Preaching in Prison. (Acts 28: 16-31; Phil. 1: 12-26.)
- LESSON 39. REVIEW OF LESSONS 27-38. (End of Third Quarter.)
-
- LESSON 40. CHRISTIANITY AND HUMAN RIGHTS. (Philemon.)
- LESSON 41. THE PERSON OF CHRIST. His Humiliation and Exaltation. (Selections from Philipians.)
- LESSON 42. THE UNIVERSAL SUPREMACY OF CHRIST. His Headship over the Church. (Selections from Ephesians and Colossians.)
- LESSON 43. THE NEW TESTAMENT CHURCH AND ITS MINISTRY. (Selections from 1 Timothy and Titus.)
- LESSON 44. THE LESSONS OF LIFE. Paul's Review of his Ministry. (Selections from Philipians, Ephesians and 1 Timothy.)
- LESSON 45. THE PÆAN OF VICTORY. Paul's Last Words. (2 Tim., ch. 4.)

PART V.**PETER AND JOHN IN THE LATTER HALF OF THE APOSTOLIC AGE (see Note 3).**

TIME.—From the Death of Paul to the Death of John. Part V of The History of the Apostolic Church. About A.D. 66-100.

- LESSON 46. THE LIVING HOPE. (1 Pet., ch. 1.)
- LESSON 47. PATIENCE IN SUFFERING. (1 Pet. 3: 13-4: 19.)
- LESSON 48. CHRISTIAN GROWTH. (2 Pet., chs. 1, 3.)
- LESSON 49. THE SAVED IN HEAVEN. (Rev. 4: 1-5: 14; 7: 9-17.)
- LESSON 50. ALL THINGS MADE NEW. The New Jerusalem. (Rev. 21: 1-22: 5.)
- LESSON 51. JESUS TRULY THE SON OF GOD. (Selections from 1 John.)
- LESSON 52. REVIEW OF LESSONS 40-51. (End of the Course.)

DIRECTIONS FOR STUDY.

§ 1. **Preliminary.** Before beginning the study of these lessons, make yourself familiar with the work proposed. Examine the Introduction carefully, especially the Abstract of Lessons in the Course, so as to get some idea of *the nature and scope of the teachings presented in the Course as a whole*. Notice also the way in which the Scripture material is treated both in the lessons themselves and in the Appendix, so that you can use all parts of the Quarterly to the best advantage.

§ 2. **Biblical Knowledge Presupposed.** In particular, keep it in mind that the method adopted in these lessons is *based on the assumption that persons using them are already familiar with the general contents of the Scripture material of the lesson, and are therefore ready to proceed at once to the discussion of the great practical and doctrinal truths suggested by it*. There can, of course, be no satisfactory or really intelligent discussion of Scripture truth without an accurate knowledge of the Biblical statements concerning it. Neglect of this most obvious principle is responsible for much random and profitless discussion on religious subjects in Sunday-school as well as elsewhere. To avoid failure at this point, it is earnestly recommended that these lessons be studied in the Progressive Grade of the Course on The Three Great Apostles, as well as in this Senior Grade on Apostolic Teachings. If necessary, *a brief preliminary statement of the general contents of the Scripture on which the lesson is based should be made at the beginning of each lesson in class*, either by the teacher or by some one appointed for that purpose.

§ 3. **Writing Answers.** Space is left opposite the questions in each lesson for writing answers. *It will be found exceedingly helpful to jot down brief replies to each question*, especially to those that have Scripture references. This work is easily and quickly done, and helps greatly toward fixing the truth in mind. The free use of the pen or pencil is one of the most efficient aids to Biblical as well as to other study.

§ 4. **The Questions.** These are not designed to be exhaustive, but only suggestive — to start lines of thought, which the teacher and class can follow as they think best. It is not expected that all the topics indicated in each lesson will be taken up in class, but that the teachers or classes will select such as they deem most suitable for their **own use**.

§ 5. **Daily Scripture Readings, etc.** These and various other features of the ordinary Sunday-school lesson are inserted in this Grade, the same as in the Grades of the Biographical Course, as a matter of convenience in families and schools where both Courses are used.

§ 6. **The Bible Study Manual.** This is prepared jointly for this Course and that on THE THREE GREAT APOSTLES. It should be in the hands of every teacher and of all adult pupils. It is a most valuable aid in studying and teaching the lessons.

APOSTOLIC TEACHINGS

LESSONS FROM THE DEEDS AND WORDS OF

The Three Great Apostles, Peter, Paul, and John

IN FIVE PARTS

SENIOR GRADE

PART I.

THE TRAINING OF PETER AND JOHN, AND THE BEGINNING OF THEIR WORK IN JERUSALEM.

TIME. — From their First Interview with Jesus to the Death of Stephen. Covering our Lord's Ministry, and Part I of The History of the Apostolic Church. A.D. 26-34 (see Note 3, Abstract of Lessons, in Introduction).

Note 1. — THE PLACE OF PETER, PAUL, AND JOHN, IN THE HISTORY OF THE CHURCH. The three men to whom, next to our Lord Himself, the establishment and extension of Christianity was most largely due, were the Apostles, Peter, Paul, and John. Of these, Peter appears most prominently in connection with the founding of the church in Palestine; Paul, in the extension of Christianity through the Roman Empire and in freeing it from its early bondage to Jewish forms; and John, in protecting the churches of the latter part of the first century from destruction through false doctrines. John was the last personal witness to Christ, and from the martyrdom of Peter and Paul, about A.D. 68, until his death, probably between A.D. 90 and 100, he was the man of greatest influence in the church.

In later centuries Peter's exalted place in the church has been largely due to ecclesiastical assumptions based on the alleged authority of his name; Paul has exerted a living and imperishable influence because of his development of the doctrinal side of the work of Christ in its relation to the redemption of the human race; while John's highly spiritual apprehension of the person and work of Christ evermore retains its hold on the heart and life of the Christian world.

Subtract from the New Testament the writings that proceeded directly from these men, together with the Gospels of Mark and Luke which were undoubtedly produced under the influence of Peter and Paul respectively, and we have left only the Gospel of Matthew, the Epistles of James and of Jude, and the Epistle to the Hebrews; of these, Jude may have been produced more or less directly under the influence of Peter, and Hebrews under that of Paul.

Had the work of Christ after His ascension been left without these divinely appointed and equipped leaders, Christianity would, humanly speaking, never have overstepped the boundaries of a Jewish sect, nor outlived the limits of the first century. Next to Christ, these men were the foundation of the Christian church.

Note 2.—CHARACTERISTICS OF PART I. Of the three men whose lives form the basis of the present Course of study, two, Peter and John, accompanied our Lord during His entire earthly ministry. During this time they received from Him the training which qualified them to take up His work and prosecute it after His ascension; but they became fully equipped for their apostolic mission only when, according to Christ's promise, they had received the Holy Spirit on the day of Pentecost. The preaching of Peter at that time marked the commencement of the apostolic church, which thenceforward continued to expand. Both within and without the Christian community in Jerusalem, Peter was the acknowledged leader. In this leadership, John, though acting a less conspicuous part, seems to have been closely associated.

Lesson 1. ENTERING CHRIST'S SERVICE. The Call of Peter and John.

Jo. 1: 35-42; Lu. 5: 1-11; Mk. 1: 16-20; 3: 13-19a, and scattered references.
A.D. 27, 28.

Note 3.—Peter and John were among the first to become Christ's followers. Of their previous life—their nativity, family connections, and occupation—nothing is known except what little appears incidentally in the Gospels. In their relation to Christ's service there were three clearly marked steps of progress: (1) Their acceptance of Jesus as the Messiah when He was first announced as such by John the Baptist, about the beginning of A.D. 27; (2) their quick response to His call to leave all and follow Him, which occurred during the spring of A.D. 28; and (3) their appointment as Apostles, which took place during the following summer. Our lesson includes all these events under the general title of their entrance into Christ's service.

GOLDEN TEXT: "Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mk. 1: 17.)

SCRIPTURE, to be read in school or class: Luke 5: 1-11.

DAILY SCRIPTURE READINGS.

MONDAY.....	Jo. 1: 19-42.	First Interview of John and Peter with Jesus.
TUESDAY	{ Lu. 5: 1-11; } { Mk. 1: 14-20. }	Peter and John Called to be Fishers of Men.
WEDNESDAY	Mk. 1: 21-34.	Peter's Home in Capernaum.
THURSDAY	Mk. 3: 1-19.	Peter and John Called to be Apostles.
FRIDAY.....	Ex., ch. 3.	The Call of Moses.
SATURDAY	Is., ch. 6.	The Call of Isaiah.
SUNDAY	Jer., ch. 1.	The Call of Jeremiah.

Note 4.—**DESIGN OF THIS COURSE.** These lessons are designed for persons who are already familiar with the facts on which the lessons are based, and can therefore proceed at once to a study of the practical and doctrinal teachings of the passages under consideration. Those who wish to study the facts rather than the teachings will find the Progressive Grade of this Series better adapted to their use.

It is not expected that classes will ordinarily take up all the topics indicated, but that they will select from them, or use others incident to the Scripture material, according to their own special needs or interests. The questions are designed merely to open the subject, not to exhaust it. The object of these lessons will be accomplished if they help adult classes to a discussion of some of the great subjects suggested by the material on which the lessons are based.

ANALYSIS OF SCRIPTURE MATERIAL.

THE CALL OF PETER AND JOHN.

1. **Jesus Pointed Out as the Messiah by John the Baptist.** Jo. 1:35-40.
2. **Jesus Accepted by John and Peter.** Jo. 1:41, 42.
3. **Peter and John Called to Leave All and Follow Christ.** Lu. 5:1-11; Mk. 1:16-20.
4. **Peter and John Called to be Apostles.** Mk. 3:13-19a.

TOPICS FOR DISCUSSION.

(See Directions for Study in Introduction, and Explanatory Notes in Appendix.)

Topic 1.

PREPARATION FOR CHRIST.

Note 5.—Write brief answers to the questions in the space at the side. Number the answers to correspond with the numbers of the questions, and so under every topic.

1. What great national hope had Peter and John cherished? (Ps. 72:1-11; Is. 9:6, 7; Jer. 23:5, 6, etc.)
2. In common with great multitudes what had they apparently done? (Mt. 3:1-6).
3. How had they been especially prepared to accept Jesus as the Messiah? (Jo. 1:29-34.)
4. What preparation for Christ does a sinner need now? (Lu. 18:13; 19:10; Jo. 20:31.)
5. How may it be obtained? mention particulars.

Topic 2.

SEEKING CHRIST.

1. State briefly the circumstances under which Peter and John first met Jesus. (Jo. 1:35-42.)
2. For whom had they been looking? (vs. 41.)

3. What is meant by seeking Christ now? (Write answers here. See Note 5.)
4. Why are some so reluctant to do this?
5. How do we know that Christ will be found by all who seek Him earnestly? (Jer. 29 : 13 ; Jo. 6 : 35*b*.)

Topic 3.

ACCEPTING CHRIST.

1. Whose disciples had Peter and John been before they met Jesus? (Jo. 1 : 35.)
2. Whose disciples did they then become? (vss. 37, 42.)
3. From their ready acceptance of Jesus, what may we infer as to their previous character? (*Comp.* Lu. 2 : 25-38.)
4. What did this acceptance of Him involve on their part?
5. What does acceptance of Him involve on our part?
6. Why is it of the greatest importance that we accept Christ?

Topic 4.

GIVING UP ALL FOR CHRIST.

1. Describe briefly Christ's call to Peter and John to become His permanent followers. (Lu. 5 : 1-11 ; Mk. 1 : 16-20.)
2. What did Jesus mean by the command "Come ye after me"? (Mk. 1 : 17.)
3. What, by the expression "fishers of men"?
4. What did Peter and John give up in order to follow Christ?
5. How does their example contrast with that of others who received a similar call? (Lu. 9 : 59, 60 ; Mk. 10 : 17-22.)
6. What is meant by giving up all for Christ now?

Topic 5.

BRINGING OTHERS TO CHRIST.

1. How is this form of Christian work illustrated in this lesson? (Jo. 1 : 41.)
2. What was the value to the world of that hour's work?

3. What is the duty of all Christians in respect to this kind of work? (Write answers here. See Note 5.)
4. What would be the result if all were faithful in it?
5. Mention various ways in which this duty may be performed.

Topic 6.

UNQUESTIONING OBEDIENCE.

1. How did Peter show his regard for Jesus at the Sea of Galilee? (Lu. 5: 4, 5.)
2. What was Peter, and those with him, here taught as to unquestioning obedience to Christ?
3. Why is such obedience our duty?
4. Why is it pleasing to God?

Topic 7.

THE DIVINE CALL.

1. As given in this lesson, in what three ways did the divine call come to Peter and John?
2. What was the special work to which they were called? (Mk. 1: 17.)
3. What is the corresponding work to which some are called to-day?
4. How does this call come?
5. To what does Christ call every man?
6. How may we recognize a divine call to special service for Christ?

Lesson 2. IN THE SCHOOL OF CHRIST. The Training of Peter and John.

Mt. 14: 24-33; 16: 13-23; Mk. 10: 28-45; Lu. 9: 49-56; Jo. 13: 2-10, and scattered references. A. D. 28-30.

Note 6.—The appointment of the Apostles involved the necessity of their careful training for the work before them. They needed to be taught the principles of the kingdom of God, and the nature of the Messiah's work on earth. This training they received during the whole period of their companionship with Jesus, but especially during the year and a half that intervened between the establishment of the apostolate and the crucifixion.

In addition to the training which Peter and John received in common with the other Apostles, they received much that was more or less personal. This included Peter's

lessons of faith when walking on the sea, of commendation when he made his great confession, and of reproof when he presumed to rebuke Jesus. It also included Jesus' rebukes of John for the exclusive and vindictive spirit which he manifested at different times, and for the selfish ambition of himself and his brother James. Our Lord's high regard for Peter and John was shown by His including them among the very few witnesses of some of the most remarkable events in His ministry.

This lesson deals mainly with some of the more prominent of our Lord's personal instructions to these two disciples.

GOLDEN TEXT: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (Mt. 16 : 24.)

SCRIPTURE, to be read in school or class : Mt. 16 : 13-28.

DAILY SCRIPTURE READINGS.

MONDAY	Mt. 14 : 22-33.	Peter Walking on the Sea.
TUESDAY	Mt. 16 : 13-23.	Peter Commended and Rebuked.
WEDNESDAY	Mt. 17 : 1-13.	Peter and John at the Transfiguration.
THURSDAY	{ Mt. 17 : 24-27.	Peter and the Tribute Money.
	{ Mt. 18 : 21-35.	Peter's Question about Forgiveness.
FRIDAY	{ Lu. 9 : 49-56.	John's Vindictive Temper Rebuked.
	{ Mk. 10 : 35-45.	John's Ambition Reproved.
SATURDAY	Lu. 22 : 1-13.	Peter and John Preparing the Last Passover.
SUNDAY	Jo. 13 : 1-30.	Peter and John at the Last Passover.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER AND JOHN IN THE SCHOOL OF CHRIST.

- 1. Lessons in Faith.** *a.* The raising of Jairus's daughter. Mk. 5 : 35-43.
b. Peter walking on the sea. Mt. 14 : 24-33.
- 2. Lessons in Knowledge of Christ.** *a.* Peter's great confession. Mt. 16 : 13-20. *b.* Christ's sufferings and death foretold. Mt. 16 : 21-23.
- 3. A Lesson in Forgiveness.** Peter's questions answered. Mt. 18 : 21-35.
- 4. Lessons in Toleration and Kindness.** *a.* John and the exorcist. Lu. 9 : 49, 50. *b.* John and the Samaritan village. Lu. 9 : 51-56.
- 5. A Lesson about Rewards.** Peter's question answered. Mk. 10 : 28-31.
- 6. Lessons in Humility.** *a.* The ambition of James and John rebuked. Mk. 10 : 35-45. *b.* The washing of the disciples' feet. Jo. 13 : 2-10.

TOPICS FOR DISCUSSION.

Note 7.—It is not expected that all the topics mentioned in this lesson will be discussed in class. Our Lord's training of His Apostles was so rich and varied, it touched life and character at so many points, that it is impossible even to outline it in a single lesson, much less to discuss it in all its phases. *Many lessons could be given to this one subject were it possible to do so and yet preserve a proper balance between the various parts of the Course as a whole.* Select from the topics named such as you think most useful for your class. Spend the whole time on a single topic if that seems best. The subjects untouched will afford much food for private meditation by those who are interested to know more of divine things.

Topic 1.

(Write answers here. See Note 5.)

LESSONS IN FAITH.

1. Mention one of the many object lessons which Peter and John received of the power of faith. (Mk. 5: 35-43.)
2. Through whose faith was this miracle wrought? (Mk. 5: 22, 23, 36.)
3. How did Peter receive special training in faith? (Mt. 14: 24-33.)
4. How does faith in Christ as a Miracle-worker differ from faith in Him as one's Saviour?
5. Why is faith essential to the Christian life?

Topic 2.

LESSONS IN KNOWLEDGE OF CHRIST.

1. What revelation did the Father make to Peter about the person of Jesus? (Mt. 16: 16, 17.)
2. What revelation did Jesus immediately afterwards make concerning His work? (Mt. 16: 21.)
3. Why did He make this revelation concerning His sufferings at this particular time?
4. Why was this second revelation very distasteful to Peter? (Mt. 16: 22.)
5. Why was Jesus so indignant at Peter's words? (Mt. 16: 23.)
6. What essential truths concerning Christ and His work were taught by these two incidents?

Topic 3.

A LESSON IN FORGIVENESS.

1. How did Jesus answer Peter's questions about forgiveness? (Mt. 18: 21, 22.)
2. What was the parable by which this precept was illustrated? (Mt. 18: 23-35.)
3. When does the precept in respect to unlimited forgiveness apply, and when does it not apply?
4. How did Jesus regard an unforgiving spirit? (Mt. 18: 32-35; 6: 14, 15.)
5. Why is a forgiving spirit so important?

Topic 4.**LESSONS IN TOLERATION AND KINDNESS.**

(Write answers here. See Note 5.)

1. What did Jesus say to John for prohibiting a certain man to work miracles in His name? (Lu. 9: 49, 50, *comp.* Mk. 9: 38-40.)
2. What rule of conduct toward others is here taught?
3. How did Jesus regard John's wish to call down fire on a Samaritan village? (Lu. 9: 51-56.)
4. Against what spirit are we thus warned?
5. How are we to distinguish between beliefs and practices regarding which we are to be tolerant and patient, and those which it is our duty to oppose?

Topic 5.**A LESSON ABOUT REWARDS.**

1. How did Jesus answer Peter's question about rewards for giving up all and following Him? (Mk. 10: 28-30.)
2. How is this promise fulfilled?
3. Why cannot material wealth be regarded as a reward for Christian service?
4. What are the rewards of Christian service in this world?
5. For whom are the greatest rewards in the kingdom of heaven?

Topic 6.**LESSONS IN HUMILITY.**

1. What lessons in humility were received respectively by John and by Peter? (Mk. 10: 35-45; Jo. 13: 2-10.)
2. What is the nature of that humility which Jesus constantly enjoined upon His followers?
3. In what sense is it a peculiarly Christian virtue?
4. Why is it so often despised?
5. What is the Christian's constant example and inspiration in the cultivation of this grace? (Phil. 2: 5-11.)

Lesson 3. THE TESTING OF CHARACTER. Peter's Fall and John's Steadfastness.

Mt. 26: 69-75; Lu. 22: 31-34; Jo. 18: 1-27; 19: 23-37; 21: 15-24, and scattered references. A.D. 30.

Note 8.— During the latter part of Christ's stay on earth Peter and John appear much more frequently than any of the other disciples. At the last supper Jesus warned Peter of his approaching fall, but Peter vehemently asserted his faithfulness. When Jesus was betrayed in the garden, Peter, as if eager to prove his unflinching devotion to Christ, offered violent but useless resistance to his Lord's enemies. As Jesus was led away, a prisoner, all the disciples fled. John, however, quickly regained his courage, and with apparently no effort to conceal his regard for Jesus, boldly entered with Him into the palace of the high priest and witnessed His trial. Meanwhile Peter, who had followed afar off, was at John's request admitted to the courtyard, where he was charged with being a disciple of Jesus. Overcome with terror at the peril in which he regarded himself, he three times denied that he knew Him. A look from Jesus, however, recalled Peter to his true self, and he went out and wept bitterly.

John's boldness at the trial of Jesus was followed by his similar bravery at the crucifixion. He stood at the foot of the cross, an open friend to Jesus, and there received our Lord's dying charge to care for His mother. Peter and John were the first of the disciples to visit the empty tomb of the risen Lord; and one of the earliest appearances of the Christ was to the broken-hearted Peter. Doubtless this tender and solemn interview brought the assurance of forgiveness to the erring disciple.

One of the most remarkable of the subsequent appearances of Jesus occurred on the shore of the Sea of Galilee. Here Peter, after repeated protestations of love for his Lord, was restored to his apostleship in the presence of his brethren.

GOLDEN TEXT: "Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." (Jo. 21: 15.)

SCRIPTURE, to be read in school or class: Jo. 21: 1-19.

DAILY SCRIPTURE READINGS.

MONDAY	Jo. 18: 1-14.	Peter and John at the Arrest of Jesus.
TUESDAY.....	{ Jo. 18: 15-27; } Lu. 22: 54-62. }	Peter's Denial of Jesus.
WEDNESDAY	Jo. 19: 23-37.	The Mother of Jesus Committed to John.
THURSDAY.....	{ Mk. 16: 1-11. } Jo. 20: 1-10. }	The Angel's Message to Peter. Peter and John at the Tomb.
FRIDAY	{ Lu. 24: 30-35; } I Cor. 15: 1-8. }	The Appearance of Christ to Peter.
SATURDAY	Jo. 21: 1-14.	The Miraculous Draught of Fishes,
SUNDAY.....	Jo. 21: 15-24.	The Restoration of Peter,

ANALYSIS OF SCRIPTURE MATERIAL.

THE TESTING OF CHARACTER.

1. Peter and John at the Arrest of Jesus: Jo. 18: 1-14.
2. Peter's Denial of Christ. Mt. 26: 69-75; Lu. 22: 31-34; Jo. 18: 15-27.
3. John's Steadfastness at the Trial and at the Cross. Jo. 18: 15, 16; 19: 23-37.
4. Christ's Message and Appearance to Peter. Mk. 16: 7; Lu. 24: 34.
5. The Restoration of Peter. Jo. 21: 15-24.

TOPICS FOR DISCUSSION.

Topic 1.

DESERTING CHRIST.

(See Notes 5 and 7, Lessons 1 and 2.)

1. What did the eleven disciples do when Jesus was arrested? (Mt. 26: 56*b*.)
2. What ought they to have done?
3. Under what circumstances had they all been anxious to be with Him? (Mk. 10: 35-45; Lu. 22: 24.)
4. How do Christ's professed followers often desert Him now?
5. Why do men so readily forget what they owe to Christ?
6. To whom does He promise the final reward? (Rev. 2: 10*b*.)

Topic 2.

DENYING CHRIST.

1. What led Peter in the first place to deny Christ? (Jo. 18: 17.)
2. To what did this first sin lead? (Mt. 26: 71-74.)
3. What is the constant tendency of sin?
4. How does sin fortify itself in one's inner life?
5. How are men tempted to deny Christ to-day?
6. Why does our Lord so deeply condemn denying Him? (Mt. 10: 32, 33.)

Topic 3.

SPIRITUAL OVERTHROWS.

1. What was Peter's first downward step? (Mt. 26: 33.)

2. How did he further show his self-confidence? (Mt. 26: 51, 58.) (Write answers here. See Note 5.)
3. What opportunity did Peter's spiritual unfitness to withstand temptation give to Satan? (Lu. 22: 31.)
4. How did Satan use this opportunity? (Jo. 18: 17; Mt. 26: 69-74.)
5. What spirit should Peter's experience teach us to avoid, and what to cultivate? (Prov. 16: 18; Mt. 6: 13; 23: 12.)
6. When God leads us into danger what does He give us a right to expect? (Ps. 91: 1-12; 1 Cor. 10: 13.)
7. Why then do we ever fall?

Topic 4.

SPIRITUAL RESTORATIONS.

1. Why was Peter forgiven and restored? (Lu. 22: 62.)
2. Why was David restored after his fall? (Ps. 51: 1-4, 9-12, 17.)
3. Why can there be no restoration without repentance?
4. How did our Lord show His tender love for Peter? (Lu. 22: 32a; Mk. 16: 7; Lu. 24: 34; Jo. 21: 15-17.)
5. What is Christ's attitude toward us in our failings? (Heb. 4: 15, 16.)
6. Of what help may we be sure in our desire for spiritual restoration? (1 Jo. 2: 1; Heb. 7: 25.)
7. Why then does any one ever remain in sin?

Topic 5.

SPIRITUAL STEADFASTNESS.

1. Notwithstanding a momentary wavering (Mt. 26: 56b), how did the steadfastness of John's love show itself? (Jo. 18: 15; 19: 26, 35.)
2. How did John avoid the dangers that overcame Peter?
3. What perils constantly beset those who are timid in their allegiance to Christ?

4. Which of the Apostles could look back on his conduct at the trial and crucifixion of Christ with the most pleasure, and why?
5. What type of Christian character is most satisfactory to the individual and most pleasing to God?

Topic 6.

LOVING AND FOLLOWING CHRIST.

1. Of what is our Lord's mission to earth the chief manifestation? (Jo. 3: 16; Rom. 5: 8.)
2. What did Christ's repeated questions to Peter indicate as to His chief desire regarding His disciples? (Jo. 21: 15-17.)
3. On what did He base many of His most precious promises? (Jo. 14: 21, 23; 15: 9, 10.)
4. What did He regard as the test of Christian character? (Mt. 10: 37.)
5. In what one command did Christ sum up all that He wished Peter to do for Him? (Jo. 21: 19*b*.)
6. How does love for Christ show itself?

Lesson 4. THE POWER OF THE SPIRIT. The Day of Pentecost.

Acts, ch. 2.

Note 9.—Soon after the risen Lord had restored Peter to his apostleship, the disciples returned from Galilee to Jerusalem where they witnessed the ascension of Christ from the Mount of Olives. Ten days of prayerful waiting intervened between this event and the sending of the promised power from on high. It was during this time that Peter's leadership first appeared, for it was at his suggestion and under his influence that the assembled brethren chose a new Apostle to take the place of Judas.

At length the day of Pentecost arrived. With mighty power and great miracles the Holy Spirit came down upon all the disciples. Multitudes gathered about them. Peter's old rashness and timidity were transformed by the Spirit into calm and holy boldness. In an address of extraordinary insight and power he explained these miracles as proofs of the resurrection and Messiahship of Jesus, and called on his hearers to repent and be baptized. Many obeyed, and that day three thousand were added to the number of believers. Thus Peter's leadership in the early church became fully established,

GOLDEN TEXT: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2 : 38.)

SCRIPTURE, to be read in school or class : Acts 2 : 29-42.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 1 : 1-14.	The Ascension and the Waiting in Jerusalem.
TUESDAY	Acts 1 : 15-26.	Peter's Leadership in the Election of Matthias.
WEDNESDAY	Acts 2 : 1-13.	The Descent of the Holy Spirit.
THURSDAY	Acts 2 : 14-36.	The Address of Peter.
FRIDAY	{ Acts 2 : 37-42.	The Effect of Peter's Address.
	{ Acts 2 : 43-47.	The Unity and Growth of the Church.
SATURDAY.....	Joel 2 : 18-32.	An Old Testament Promise of the Spirit.
SUNDAY.....	Jo. 16 : 1-15.	Christ's Promise of the Spirit.

ANALYSIS OF SCRIPTURE MATERIAL.

THE POWER OF THE SPIRIT. Acts, ch. 2.

1. **The Descent of the Holy Spirit.** Acts 2 : 1-4a.
2. **The Miracle of "other tongues."** Acts 2 : 4b-13.
3. **Peter's Address on the Crucified Jesus as the Prophesied, Risen and Reigning Messiah.** Acts 2 : 14-36.
 - a. These manifestations not due to drunkenness, but are the fulfilment of prophecy (vss. 14-21).
 - b. Jesus, whom the Jews had crucified, God had raised from the dead (vss. 22-24).
 - c. This resurrection was predicted by David (vss. 25-31).
 - d. This Jesus, of whose resurrection the Apostles were witnesses, and of whose exaltation into heaven David had testified, had wrought these miracles, and was thus proved to be both Lord and Christ (vss. 32-36).
4. **Peter's Exhortation to Repentance.** Acts 2 : 37-40.
5. **The Effects of Peter's Address.** Acts 2 : 41, 42.

TOPICS FOR DISCUSSION.

Topic 1.

THE DESCENT OF THE SPIRIT.

(See Note 5, Lesson 1.)

1. What was our Lord's last promise to His disciples? (Lu. 24 : 49; Acts 1 : 5, 8.)
2. When was this promise fulfilled? (Acts 2 : 1.)
3. Why was this an especially fitting time for this great event?
4. How was the whole body of the believers made ready to receive the promised power from on high? (Acts 1 : 14.)

5. What two forms of unity marked the gathering on which the Holy Spirit descended? (Acts 2 : 1, A. V.) (Write answers here. See Note 5.)
6. What is necessary in any church before it can expect a revival?

Topic 2.

MANIFESTATIONS OF THE SPIRIT.

1. How did the Holy Spirit manifest His presence on the day of Pentecost? (Acts 2 : 2-4.)
2. Which of these manifestations were transient and which were permanent?
3. What did our Lord declare to be the work of the Holy Spirit on His disciples? (Jo. 14 : 26 ; 15 : 26, 27 ; 16 : 13, 14.)
4. How was this illuminating power of the Spirit manifested in Peter's address on the day of Pentecost? (Acts 2 : 16-36.)
5. How may we be guided into the knowledge of divine truth, and built up in holy faith?
6. What did Christ say was to be the work of the Spirit on the world? (Jo. 16 : 8-12.)
7. How was this power manifested at Pentecost? (Acts 2 : 37-42.)
8. What is the greatest need of "the world" to-day?
9. Why is this need not satisfied?

Topic 3.

THE SPIRIT'S POWER IN THE CHURCH.

1. What peculiarly distinguishes the Christian church from all other organizations? (Acts 2 : 4a.)
2. By whom is this divine power bestowed? (Acts 2 : 32, 33.)
3. How are its operations described by the Apostle Paul? (Rom. 5 : 5 ; 8 : 14-17, 26, 27 ; 1 Cor. 12 : 4-11 ; Gal. 5 : 22.)

4. What is the nature of this power? (Write answers here. See Note 5.)
5. Under the influence of the Spirit what should be the normal condition of every church? (Acts 2: 47*b*; 9: 31.)
6. What heart-searching question should be asked in churches where these evidences of the Spirit's presence do not appear?

Topic 4.

THE POWER OF THE SPIRIT IN THE PREACHING OF THE GOSPEL.

1. What was the secret of Peter's power as a preacher on the day of Pentecost? (Acts 2: 4*b*.)
2. What was the purpose of his sermon? (See Analysis.)
3. Whence did he draw his illustrations and arguments? (Acts 2: 16-21, 25-28, 34, 35.)
4. To what did he bear personal testimony? (Acts 2: 32.)
5. What was the result of this sermon? (Acts 2: 37-40.)
6. How did this sermon show the guidance and power of the Holy Spirit?
7. What essentials of all good preaching are here indicated?
8. What should be the supreme aim of every sermon, whatever its subject?
9. Why is the aid of the Holy Spirit necessary in order to make preaching effective?

**Lesson 5. CHRISTIANITY AND PHILANTHROPY.
The Lame Man Healed.**

Acts, ch. 3. About A.D. 31.

Note 10. — The miracle of the healing of the lame man at the Beautiful Gate of the temple was one of the "many wonders and signs" wrought by the Apostles after the day of Pentecost (Acts 2: 43). That some time had elapsed, perhaps several months, is indicated by the rapid and yet peaceful development of the church in Jerusalem (Acts 2: 47). A considerable period must have been required for the church to see the full meaning of the outpouring of the Spirit, and to reap the spiritual harvest so

suddenly ripened. Probably this particular miracle was related because the address of Peter in connection with it occasioned the beginning of opposition to the church by the Jewish authorities.

Peter's address at this time was strikingly different from that on the day of Pentecost. It began with a description of the awful wickedness of the Jewish people in demanding from Pilate the crucifixion of the Holy and Righteous One, and asking for the liberation of a murderer. This Prince of life whom they had killed had been raised from the dead by the power of God, and to this fact the Apostles were witnesses. Not by the power of the Apostles, but by that of this risen Messiah, who had been predicted by the prophets, had this miracle occurred. Because the Jews had committed this fearful crime in ignorance, forgiveness might be obtained, but only on condition of immediate repentance. Otherwise they would be destroyed when Jesus, now exalted in heaven, would come again to judge His enemies, and to set up His Messianic kingdom.

GOLDEN TEXT: "Repent ye therefore, and turn again, that your sins may be blotted out." (Acts 3:19*a*.)

SCRIPTURE, to be read in school or class: Acts 3:1-15.

DAILY SCRIPTURE READINGS

MONDAY.....	Acts 3:1-10.	The Miracle at the Beautiful Gate.
TUESDAY	Acts 3:11-26.	Peter's Address in the Temple.
WEDNESDAY ...	Mt. 10:1-15.	The Disciples Given Power to Heal.
THURSDAY	Gen. 12:1-3; ch. 15.	The Messianic Promise to Abraham.
FRIDAY.....	Deut. 18:9-22.	The Prophet Greater than Moses.
SATURDAY	Is. 52:13-53:12.	The Sufferings of the Messiah.
SUNDAY	Mal. 2:17-3:6.	The Messianic Judgment.

ANALYSIS OF SCRIPTURE MATERIAL.

THE HEALING OF THE LAME MAN AND ITS RESULTS. Acts 3:1-26.

1. The Healing of the Lame Man. Acts 3:1-10.

2. Peter's Address to the Multitude in Solomon's Porch. Acts 3:11-26.

- a.* This miracle a work, not of man, but of God (vs. 12).
- b.* Its purpose — to glorify Jesus, whom the Jews rejected and killed, but whom God raised up (vss. 13-15).
- c.* The means by which it was wrought — faith in Jesus (vs. 16).
- d.* The guilt of the Jews palliated by ignorance, but not excused (vss. 17, 18).
- e.* Exhortation to repentance in order to forgiveness and salvation at the reappearance of Jesus (vss. 19-21).
- f.* These events predicted in prophecy (vss. 22-24).
- g.* Application to the hearers as Jews (vss. 25, 26).

TOPICS FOR DISCUSSION.

Topic 1.

GIVING SUCH AS WE HAVE.

(See Note 5, Lesson 1.)

- I. What did Peter say when asked by the beggar for a gift of money? (Acts 3:6.)

2. What excuse is often made when the poor and needy apply for help? (Write answers here. See Note 5.)
3. In working for the good of others, what can we give that is better than money?
4. Why is it so difficult for the happy and well-to-do to bring themselves into loving sympathy with the poor and needy?
5. What is the most important principle in true philanthropy?
6. Mention some ways in which this principle is being applied at the present time.

Topic 2.

CHRISTIANITY AND HUMAN SUFFERING.

1. What was the result of the contact between the Gospel and the crippled beggar at the temple gate? (Acts 3: 8.)
2. In the struggle for existence, what is the natural fate of the poor, the weak and the needy?
3. What does the Gospel teach us to do for those whom natural law and the inhumanity of man doom to destruction? (Lu. 10: 30-37.)
4. How is Christianity distinguished from all other religions in respect to human suffering?
5. In whose name and for whose sake is all Christian philanthropic work done? (Acts 3: 6; Mt. 25: 40, 45.)
6. What conceptions of God and of men lie at the basis of all Christian philanthropy? (Mt. 5: 43-48; 1 Jo. 3: 10, 16-18.)

Topic 3.

SINS OF IGNORANCE.

1. What mitigating circumstance did Peter offer respecting the crime which he charged upon his hearers? (Acts 3: 17.)

2. What crowning proof of Jesus' Messiahship could not be given until after He had been put to death? (Acts 3:15.) (Write answers here. See Note 5.)
3. Why cannot the same mitigating circumstances be offered in behalf of those who now reject Christianity?
4. What requirement obtains in respect to sins of ignorance as well as wilful sins? (Acts 3:19.)
5. How soon are sins of ignorance to be repented of?
6. How is God's grace shown in His treatment of sins of ignorance? (Acts 17:30; 1 Tim. 1:13.)

Topic 4.

THE "NAME" AND ITS POWER.

1. Mention the several designations applied to our Lord in Peter's address (Acts 3:13, 14, 15, 18, 20, 23, 26.)
2. What was the significance of these names?
3. What power did Peter ascribe to this Name? (Acts 3:16.)
4. In this case what did the Name stand for?
5. By whose faith in this Name that of the lame man or that of the Apostles, was the miracle performed?
6. Why has the "Name" of Christ no more power in the church to-day?

Topic 5.

THE FIRST DEMAND OF THE GOSPEL.

1. What did Peter urge his hearers to do in view of their guilt? (Acts 3:19.)
2. What was the particular change of mind involved in the "repentance" that Peter urged upon them?
3. What great spiritual results would follow their repentance? (Acts 3:19, 20.)
4. What is meant by repentance now?
5. Why is repentance necessary?
6. What spiritual results follow from it?

Lesson 6. SUFFERING FOR CHRIST. Peter and John Imprisoned.

Acts 4: 1-31.

Note 11.— The fact that the rapid growth of the church had not already aroused the Jewish rulers in Jerusalem to active opposition to the believers may have been due to two reasons: First, the believers conducted themselves in all respects as pious Jews, who apparently differed from the rest of the nation only in their belief that Jesus of Nazareth was the Messiah. So long as they kept the peace no special reason appeared why they should be disturbed any more than the followers of the many others who had put forth Messianic claims. But, secondly, the rulers, having crucified the Nazarene, hoped no doubt that this entire movement was only an outburst of fanaticism that would quickly expend its force if let alone. Peter's public denunciation of them as the murderers of the heaven-sent Messiah, and the manifest favor of his bold words with the thronging multitudes, alarmed the Sanhedrin. Peter and John were arrested as leaders and dragged to prison. At the hearing, which followed the next day, the attempt of the rulers to threaten them into silence was defeated by their boldness in refusing to obey men rather than God. Their triumphant departure from the court and safe return to the church caused great joy and thanksgiving in the hearts of all the brethren.

GOLDEN TEXT: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 12.)

SCRIPTURE, to be read in school or class: Acts 4: 1-12.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 4: 1-12.	Peter and John Arrested and Arraigned.
TUESDAY	Acts 4: 13-22.	Peter and John Threatened and Dismissed.
WEDNESDAY	Acts 4: 23-31.	The Return of Peter and John to the Church.
THURSDAY	Is. 28: 14-22.	The Foundation Stone Laid in Zion.
FRIDAY	Ps. 118: 14-29.	The Stone Rejected by the Builders.
SATURDAY	I Cor. 15: 1-19.	The Fundamental Truth of Christianity.
SUNDAY	Psalm 2.	The Vanity of Counseling against the Lord.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER AND JOHN IMPRISONED. Acts 4: 1-31.

- 1. Peter and John Arrested and Arraigned.** Acts 4: 1-12.
 - a. Peter and John cast into prison (vss. 1-3).
 - b. The increase of believers (vs. 4).
 - c. Peter and John questioned by the Sanhedrin (vss. 5-7).
 - d. Peter's courageous answer (vss. 8-12).
- 2. Peter and John Threatened and Dismissed.** Acts 4: 13-22.
 - a. The Sanhedrin amazed at the boldness of Peter and John (vss. 13, 14).
 - b. The Apostles forbidden to speak in the name of Jesus (vss. 15-18).
 - c. Their refusal to obey (vss. 19, 20).
 - d. The Apostles threatened and sent away (vss. 21, 22).
- 3. The Return of Peter and John to the Church.** Acts 4: 23-31.
 - a. The return of the Apostles, and the joy of the church (vss. 23, 24a).
 - b. The thanksgiving prayer of the church (vss. 24b-30).
 - c. The manifestation of the Holy Spirit (vs. 31).

TOPICS FOR DISCUSSION.**Topic 1.****PREACHING THE RESURRECTION.**

(See Note 5, Lesson 1.)

1. What Jewish sect was especially hostile to the early progress of Christianity? (Acts 4:1.)
2. On what belief was this opposition founded? (Acts 4:2; Mt. 22:23; Acts 23:8.)
3. What important fact was the most pronounced element in Peter's preaching? (Acts 2:24-32; 3:15; 4:10.)
4. Why are the enemies of Christianity unwearied in their efforts to disprove the fact of Christ's resurrection? (1 Cor. 15:13-17.)
5. What success has attended such efforts?
6. What follows from the establishment of the fact that Jesus rose from the dead?

Topic 2.**PERSECUTION FOR RIGHTEOUSNESS'S SAKE.**

1. What was done to Peter and John as they were addressing the people in Solomon's porch? (Acts 4:3.)
2. What reasons had the Jewish authorities for taking this action? (Acts 4:1, 2.)
3. Why had they not interfered with the Apostles before this? (See Note 11.)
4. What two reasons combined to make the Sadducees especially hostile to the Apostles?
5. Why is error commonly bitter against the truth?
6. What are some of the effects of persecution on the church?
7. Why should Christians rejoice when the world persecutes them? (Mt. 5:10-12.)

Topic 3.**CHRISTIAN COURAGE.**

1. What impression did the conduct of Peter and John make on the council? (Acts 4:13.)

2. How did Peter's present conduct compare with his conduct when his Master was tried before the same tribunal? (Mt. 26: 69-75.) (Write answers here. See Note 5.)
3. What occasioned this change? (Acts 4: 8*a*, 13*b*.)
4. What special promise of Christ made the Apostles bold on this occasion? (Mt. 10: 19, 20.)
5. Why should believers in Christ be bold and aggressive beyond all other men?
6. In what respects may we be bold for Christ?

Topic 4.

SALVATION THROUGH CHRIST ONLY.

1. How did Peter show that notwithstanding the grievous crime of his hearers salvation was offered to them? (Acts 4: 12.)
2. What did Peter mean by salvation in or through a "name"?
3. Why is there salvation in no name but that of Jesus?
4. Mention some substitutes that men are constantly trying to find for this name of Jesus.
5. How should the fact that there is salvation in no other name affect unbelievers?
6. Why should believers rejoice in this fact?

Topic 5.

MORAL GRAVITATION.

1. Where did Peter and John go when free to depart where they pleased? (Acts 4: 23.)
2. When Judas was freed from restraint of Christ's presence, where did he go? (Acts 1: 25.)
3. How are the moral tendencies of men revealed in this life?
4. What light does this law of moral gravitation throw on the soul's eternal destiny?

Lesson 7. OBEYING GOD, NOT MEN. Peter's Answer to the Jewish Rulers.

Acts, ch. 5. Between A.D. 32 and 34.

Note 12.—The benevolence of Barnabas and others who sold their possessions and contributed the entire proceeds to the common fund in the church, incited Ananias and his wife to try to obtain the honor of such benevolence without deserving it. Peter detected the imposture and charged them with lying to the Holy Ghost, who dwelt in the church. The meaning of the terrible judgment which followed was apparent to all. The holiness of the church was vindicated. Hypocrites were afraid to join it, but true believers were attracted in great numbers. The power and influence of Peter grew constantly and many extraordinary miracles were wrought by him. Even his shadow healed those on whom it fell.

Such divine approval of the work and teachings of the Apostles not only comforted their own hearts and strengthened them to endure the coming trial of their faith, but attracted such universal attention as to arouse the Jewish authorities from their lethargy. This time all the Apostles were arrested and cast into prison; but, being at once delivered by an angel, they returned to the temple and renewed their joyful proclamation of the Gospel. When re-arrested and tried before the Sanhedrin, the wise and conciliatory address of Gamaliel enabled them to escape with only a beating for disobeying the previous injunction of the court. This act of persecution on the contrary stimulated their zeal in proclaiming Jesus as the Christ.

GOLDEN TEXT: "We must obey God rather than men." (Acts 5: 29^b.)

SCRIPTURE, to be read in school or class: Acts 5: 17-32.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 4: 32-37.	Having All Things Common.
TUESDAY.....	Acts 5: 1-11.	Peter's Exposure of Ananias and Sapphira.
WEDNESDAY....	Acts 5: 12-16.	The Miraculous Power of Peter's Shadow.
THURSDAY.....	Acts 5: 17-32.	Peter's Defense of the Apostles before the Council.
FRIDAY	{ Acts 5: 33-39.	The Advice of Gamaliel.
	{ Acts 5: 40-42.	The Apostles Beaten and Released.
SATURDAY.....	Josh. 7: 1-15.	The Sin of Achan.
SUNDAY	Dan. 3: 1-18.	Obeying God Rather than Men.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER'S GREAT POWER AND BOLDNESS. Acts, ch. 5.

- 1. Peter's Exposure of the Sin of Ananias and Sapphira.** Acts 5: 1-11.
- 2. The Miraculous Power of Peter's Shadow.** Acts 5: 12-16.
- 3. Peter's Declaration of Supreme Obedience Due to God.** Acts 5: 17-32.
 - a.* The Apostles imprisoned, and delivered by an angel (vss. 17-21a).
 - b.* The Apostles brought before the Sanhedrin (vss. 21b-27b).
 - c.* The accusations of the high priest (vss. 27b, 28).
 - d.* Peter's defense; obeying God, not men (vss. 29-32).

4. The Apostles Beaten and Released. Acts 5: 33-42.

- a.* The Sanhedrin enraged by Peter's defense (vs. 33).
- b.* The Sanhedrin calmed by the counsel of Gamaliel (vss. 34-39).
- c.* The Apostles, beaten and set free, resume preaching (vss. 40-42).

TOPICS FOR DISCUSSION.

Topic 1.

HYPOCRISY IN THE CHURCH.

(See Note 5, Lesson 1.)

1. What praiseworthy act did Ananias really do? (Acts 5: 1, 2, *comp.* 4: 34-37.)
2. What reputation did he and his wife hope to gain by it?
3. In what did their sin consist? (Acts 5: 3, 9.)
4. Against whom does the religious hypocrite chiefly sin?
5. What fatal mistake is always made by hypocrites in estimating the relation of their good to their evil deeds?
6. How does the existence of hypocrites in the church affect the world toward true Godliness?

Topic 2.

SALUTARY PUNISHMENTS.

1. How was the sin of Ananias and Sapphira punished? (Acts 5: 5, 10.)
2. Who inflicted this punishment?
3. Mention some Old Testament parallels. (Lev. 10: 1, 2; Num. 16: 31-35; 2 Sam. 6: 6, 7.)
4. Why were Ananias and Sapphira so terribly punished for their sin?
5. What lessons should the sin and fate of Ananias and Sapphira teach us?

Topic 3.

OBEYING GOD, NOT MEN.

1. What does the New Testament teach about obedience to secular authority? (Rom. 13: 1-5; Titus 3: 1; 1 Pet. 2: 13-17.)
2. If such is the doctrine of the church, why did the Apostles refuse to obey the highest authority of their people? (Acts 5: 29.)

3. Why does God claim our first obedience? (Write answers here. See Note 5.)
4. What sphere in life is covered by the authority of the civil magistrate?
5. Into what domain of life is he forbidden to enter?
6. How can a Christian show that he regards himself as a "subject" to human authority while yet refusing to obey it?
7. How was this principle illustrated in Old Testament history? (Dan. 3: 17-21; 6: 10, 16.)
8. Under what circumstances may a Christian not only disobey, but resist, human authority?

Topic 4.

FIGHTING AGAINST GOD.

1. What did Gamaliel intimate that the Sanhedrin might be doing in opposing the Apostles? (Acts 5: 38, 39.)
2. Against whom is every attack on Christian men and Christian truth really directed?
3. Why is fighting against God such "a common practice"?
4. Why is it such "a hopeless enterprise"?
5. Why is it such "a perilous warfare"?
6. Why is it such "a heinous wickedness"?

PART II.

THE MISSIONARY WORK OF PETER AND JOHN IN SAMARIA AND JUDEA, AND THE CONVERSION OF SAUL.

TIME. — From the Death of Stephen to the Sending Out of Missionaries by the Church in Antioch. Part II of The History of the Apostolic Church. A.D. 34-44 (see Note 3, Abstract of Lessons, in Introduction).

Note 13. — CHARACTERISTICS OF PART II. Three events of far-reaching significance mark the history of this period: (a) The extension of the church from Jerusalem to Samaria, through the preaching of Philip, the evangelist, and the consequent visit of Peter and John to impart to the converts the gift of the Holy Ghost; (b) the conversion of Saul, who, under divine direction, began a course of training which is not narrated in the history, but which fitted him to undertake the great mission to the Gentile world when the hour for it should be ripe; and (c) the con-

version of Cornelius through the preaching of Peter, whereby a door was opened for the Gentiles to pass directly into the Christian church without previous compliance with the requirements of the Jewish law. In this extension of the church beyond Jerusalem and especially in the breaking down of the prevailing Jewish exclusiveness, through which the Christian church began its conquest of the world for Christ, Peter was the most conspicuous instrument.

Lesson 8. WORLDLINESS IN RELIGION. Simon Magus Exposed.

Acts 8: 1-25. About A.D. 34.

Note 14.— Certain inequities in the distribution of supplies from the common fund in Jerusalem excited complaints which led to the appointment of seven men to superintend this work. At the head of these was a certain Grecian Jew (see B. D.), or Hellenist, named Stephen, who quickly became prominent in religious debates with his fellow-Hellenists. His fearless proclamation of a broader and more liberal type of Christianity than the Apostles had yet announced aroused violent Jewish prejudices, and led to his arrest. Being tried before the Sanhedrin he was convicted by false witnesses, condemned, and stoned. The same day a storm of persecution broke over the infant church. Great numbers of believers were driven from Jerusalem, but instead of being silenced by opposition they went in every direction preaching the Gospel. Among these was one of the Seven, named Philip, who, coming to Samaria, began preaching so effectively that multitudes believed and were baptized. Among these was a notorious magician named Simon.

When the news of this great revival reached Jerusalem, the Apostles sent Peter and John to Samaria. God honored their apostolic office by making them the instruments through whom the gift of the Holy Spirit was conferred upon the baptized believers. Simon, the magician, wished to buy the power of conferring this gift upon others. This act of audacious profanity drew upon the hypocrite the scathing rebuke of Peter, and a summons to repentance. When Peter and John had accomplished their work in Samaria, they returned to Jerusalem, preaching the Gospel by the way in many Samaritan villages.

GOLDEN TEXT: "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.)

SCRIPTURE, to be read in school or class: Acts 8: 14-24.

DAILY SCRIPTURE READINGS.

MONDAY	{ Acts 6: 1-7. Acts 6: 8-15.	The Appointment of the Seven. Stephen's Ministry and Arrest.
TUESDAY	Acts 7: 1-16; Acts 7: 17-34; Acts 7: 35-46; Acts 7: 47-53. Acts 7: 54-60.	Stephen's Address before the Sanhedrin.
WEDNESDAY		
THURSDAY		
FRIDAY		
SATURDAY	{ Acts 8: 1-4. Acts 8: 5-13.	Stephen's Vision and Martyrdom. The Church Scattered by Persecution. Samaria Evangelized by Philip.
SUNDAY	Acts 8: 14-25.	The Visit of Peter and John to Samaria.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER AND JOHN IN SAMARIA. Acts 8: 1-25.

1. **The Church Scattered by Persecution.** Acts 8: 1-4.
2. **Samaria Evangelized by Philip.** Acts 8: 5-13.
 - a. Philip preaching and working miracles in Samaria (vss. 5-8).
 - b. The professed conversion of Simon Magus (vss. 9-13).
3. **The Visit of Peter and John to Samaria.** Acts 8: 14-25.
 - a. The Apostles send Peter and John to Samaria (vs. 14).
 - b. The Holy Spirit given through their prayers and laying on of hands (vss. 15-17).
 - c. Simon Magus's sin and Peter's exposure of it (vss. 18-24).
 - d. Peter and John preaching in Samaritan villages (vs. 25).

TOPICS FOR DISCUSSION.

Topic 1.

RELIGIOUS LEADERS, TRUE AND FALSE.

(See Note 5, Lesson 1.)

1. Whom did Philip exalt, and whom did Simon Magus exalt? (Acts 8: 5, 9, 10.)
2. What did each accomplish? (Acts 8: 11, 12.)
3. How did our Lord describe the characteristics of true and false religious leaders? (Jo. 10: 10-14.)
4. How did Peter urge his fellow-elders in the church to show themselves good leaders? (1 Pet. 5: 2, 3.)
5. How can true servants of Christ be distinguished from impostors? (Mt. 7: 15-19.)
6. What is the best way in which the former can meet and overcome the latter?

Topic 2.

WORLDLINESS IN THE CHURCH.

1. What was the nature of the "belief" which Simon Magus professed? (Acts 8: 13.)
2. What seems to have been his idea of the miracles wrought by Philip, and of the gift of the Holy Spirit?
3. What was his probable object in connecting himself with the body of Christian believers?

4. Why do worldly and really unconverted persons sometimes join the church? (Write answers here. See Note 5.) (1 Tim. 6: 5, 1. c., R. V.)
5. What is meant by "worldliness"?
6. What is the effect of worldliness upon the church?
7. Discouraging as the existence of worldliness in the church may be, what reasons for deep joy have true believers in contemplating the church?

Topic 3.

PURCHASING THE GIFT OF GOD.

1. How did the thoroughgoing worldliness of Simon Magus display itself? (Acts 8: 18, 19.)
2. Why did he try to purchase the power to impart the gift of the Holy Spirit?
3. What is always the attitude of worldliness toward the free grace of God?
4. What are some of the forms under which the sin of Simon Magus reveals itself to-day?
5. What terrible recompense can one earn, and what spiritual good cannot be earned? (Rom. 6: 23.)

Topic 4.

SPURIOUS CONVERTS.

1. What shows that Simon Magus was at heart an impenitent man? (Acts 8: 24.)
2. What superficial indications did he give of being a true convert? (Acts 8: 13.)
3. On comparing his conversion with that of others, what elements of a genuine conversion are conspicuously absent? (Lu. 15: 18; 18: 13; 19: 8; 23: 41; Acts 22: 10.)
4. When his wickedness was exposed and denounced, at what was he terrified?
5. Why did he not pray for himself?
6. On whose prayers did he depend?
7. Enumerate some prominent characteristics of spurious converts.

Lesson 9.. SAUL'S CONVERSION A PROOF OF CHRISTIANITY.

Acts 9: 1-19a, *comp.* 22: 4-16; 26: 9-18; 1 Cor. 15: 8-10; Gal. 1: 15, 16a.
About A.D. 35 or 36.

Note 15.—Saul was a Hellenistic Jew (see B. D., "Grecian Jews") born at Tarsus, a brilliant center of Greek civilization in the Roman province of Cilicia. In the apostolic history he first appears as an abettor in the stoning of Stephen, and is described as "a young man," probably about thirty years of age. In his own Epistles he insisted on the purity of his Hebrew descent, the strictness of his religious training, and his extreme devotion to the principles and practices of the Pharisees. His prominence in connection with the murder of Stephen makes it probable that he was one of those who had been vanquished by him in theological debate. The ministry of Stephen, though at first it exasperated Saul into a violent persecution of the church, may have left on him an impression that prepared the way for his conversion.

Aside from the marvelous intellectual endowments of Saul, two factors are conspicuous in his character, — his passionate love of truth, and his absolute loyalty to conscience. On these foundations divine power and inspiration built up a life of such far-reaching influence, that his conversion to Christianity has justly been regarded as the most important event in the history of the church subsequent to the day of Pentecost.

GOLDEN TEXT: "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17*b*.)

SCRIPTURE, to be read in school or class: Acts 9: 1-9.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 9: 1-9.	The Conversion of Saul.
TUESDAY	Acts 9: 10-19a.	The Ministration of Ananias to Saul.
WEDNESDAY	Acts 22: 4-16.	Paul's Own Account of his Conversion.
THURSDAY	Acts 26: 9-18.	Paul's Second Account of the Same.
FRIDAY	Rom. 7: 7-25.	Paul's Inward Conflict before his Conversion.
SATURDAY	1 Tim. 1: 1-17.	Why Paul the Persecutor Obtained Mercy.
SUNDAY	1 Cor. 15: 1-11.	Paul's Conversion a Proof of Christ's Resurrection.

ANALYSIS OF SCRIPTURE MATERIAL.

AN APOSTLE TO THE GENTILES CALLED. Acts 9: 1-19a.

1. The Conversion of Saul. Acts 9: 1-9.

- a. Saul's violent persecution of the church (vss. 1, 2, *comp.* 22: 4, 5; 26: 9-11; Gal. 1: 13, 14).
- b. Saul's conversion on the way to Damascus (vss. 3-7, *comp.* 22: 6-10; 26: 12-18; Gal. 1: 15, 16).
- c. Saul, blinded by the light, led into Damascus (vss. 8, 9, *comp.* 22: 11),

2. The Ministration of Ananias to Saul. Acts 9: 10-19a.

a. Ananias commanded to go to Saul (vss. 10-16).

b. Saul, receiving his sight and the gift of the Holy Spirit, is baptized (vss. 17-19a, *comp.*, 22: 12-16).

TOPICS FOR DISCUSSION.

Topic 1.

SAUL AND THE RISEN CHRIST.

(See Note 5, Lesson 1.)

1. Describe the extraordinary experience that came to Saul on his way to Damascus. (Acts 9: 3-6, *comp.* 22: 6-8; 26: 12-16.)
2. How may we know that this was not a mere mental vision, destitute of outward reality? (Acts 9: 7; 22: 9; 26: 13, 14.)
3. How did Saul himself regard it at the time and afterwards? (Acts 9: 5; 22: 8, 10; 26: 15-18; 1 Cor. 9: 1; 15: 8; Gal. 1: 16.)
4. In what sense was his experience similar to that of the other Apostles? (1 Jo. 1: 2, 3.)
5. On what reality did he rest his authority as an Apostle of Christ? (1 Cor. 9: 1.)
6. What shows that he put this appearance of the risen Christ to himself on a level with His appearances to the other Apostles before the ascension? (1 Cor. 15: 7, 8.)

Topic 2.

SAUL'S CONVERSION.

1. How did Saul before his conversion regard Jesus of Nazareth? (Acts 26: 9, 10.)
2. Why had he refused to recognize Him as the promised Messiah?
3. How did he regard Him after his conversion? (Acts 9: 20-22.)
4. In what respects was the conversion of Saul different from what is now called conversion, and in what respects the same?

5. In what does a genuine conversion (Write answers here. See Note 5.) consist?
6. How is conversion related to regeneration?

Topic 3.

**SAUL'S CONVERSION A PROOF OF
CHRISTIANITY.**

1. What is the most striking fact in the early history of Saul? (Acts 8:3; 26:9-11.)
2. To what great work was all his later life devoted? (Eph. 3:8.)
3. What induced this change in his attitude toward Christ? (Acts 26:12-20.)
4. From the missionary work and the Epistles of Paul, what are we compelled to infer as to his ability and character?
5. What probability is there that such a change could take place in such a man through any illusion, self-deception or fraud?
6. What then must we conclude as to the reality of Christ's appearance to Saul on the way to Damascus?
7. What, therefore, does the conversion of Saul prove regarding Christ and Christianity?

Topic 4.

**THE POWER OF CHRISTIANITY
SHOWN IN SAUL'S CONVERSION.**

1. How did the church at first regard the conversion of Saul? (Acts 9:13, 14, *comp.* vs. 26.)
2. What made his conversion appear so incredible? (Acts 9:1, 2; 26:4, 5, 9-11; Gal. 1:13, 14.)
3. By what power was this amazing spiritual change wrought in him?
4. Why may the conversion of Saul be regarded as one of the greatest triumphs achieved by Christianity?
5. Why is every conversion a display of divine power? (Eph. 2:1.)

Lesson 10. OVERCOMING PREJUDICES. Peter's Vision at Joppa.

Acts 9: 32—10: 23a. About A.D. 40.

Note 16. — The mission to the Gentiles, for which Saul was "a chosen vessel," was yet in the future. Meanwhile the church itself must experience a divine preparation for this mission, lest at the very beginning of its career it be rent in twain, and thus be made incapable of conquering the world for Christ.

This preparation was necessitated by the gulf that separated the Jewish from the Gentile world. This separation, fundamentally religious, made itself felt with terrific force in every relation of life. The mere touch of a Gentile was pollution, and his food an abomination. To admit these uncircumcised heathen to social equality with a devout Israelite, to enter their houses and to "eat with them" (Acts 11: 2, 3), was most deeply shocking to ancient Jewish prejudices. And yet this barrier had to be removed before Christianity could become a world-religion. This task, impossible to man, was made possible by God, and in its performance Peter bore a conspicuous part.

After the conversion of Saul the churches in Judea enjoyed peace and prosperity (Acts 9: 31). In one of his pastoral journeys Peter came to Lydda where he healed Æneas of a palsy. Thence he was summoned to Joppa where he restored Dorcas to life. While Peter was staying in Joppa, Cornelius, a God-fearing Gentile in Cæsarea, was directed in a vision to send for him. In another vision Peter was prepared to go to him, for it taught Peter that God had no regard for the social distinctions of the Jews. These visions prepared Cornelius, on the one hand, and Peter on the other, for a meeting in which all former social barriers between them as Jew and Gentile were broken down before the power of the Gospel.

GOLDEN TEXT: "Other sheep I have, which are not of this fold." (Jo. 10: 16a.)

SCRIPTURE, to be read in school or class: Acts 10: 9-23.

DAILY SCRIPTURE READINGS.

MONDAY.....	{ Acts 9: 32-35. Acts 9: 36-43.	The Healing of Æneas by Peter. The Raising of Dorcas by Peter.
TUESDAY.....	Acts 10: 1-8.	Cornelius Directed to Send for Peter.
WEDNESDAY....	Acts 10: 9-16.	Peter's Vision on the House-top.
THURSDAY	Acts 10: 17-23a.	The Messengers from Cornelius.
FRIDAY	Is. 60: 1-12; }	A Promise to Zion Concerning the Gentiles.
SATURDAY.....	Is. 60: 13-22. }	
SUNDAY	Jas. 2: 1-9.	The Royal Law of Love.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER'S PREJUDICE AGAINST THE GENTILES BROKEN DOWN.
Acts 9: 32—10: 23a.

1. Peter's Work at Lydda and Joppa. Acts 9: 32-43.

- The healing of Æneas at Lydda (vss. 32-35).
- The raising of Dorcas at Joppa (vss. 36-42).
- The weakening of Peter's Jewish prejudices (vs. 43).

- 2. Peter Made Willing to Visit Cornelius.** Acts 10: 1-23*a*.
a. Cornelius directed in a vision to send for Peter (vss. 1-8).
b. Peter taught in a vision to call nothing unclean (vss. 9-16).
c. The coming to Peter of the messengers from Cornelius (vss. 17-23*a*).

TOPICS FOR DISCUSSION.

Topic 1.

DIVINE COINCIDENCES.

(See Note 5, Lesson 1.)

1. What vision did Peter have in Joppa?
(Acts 10: 9-16.)
2. What event at Cæsarea immediately preceded and prepared the way for this vision? (Acts 10: 3-6.)
3. What great truth was impressed on Peter's mind by this coincidence?
(Acts 10: 34*b*, 35.)
4. How was this coincidence proved to be in harmony with a prearranged divine purpose? (Acts 10: 44.)
5. How did this coincidence, together with the subsequent divine attestations, impress the church in Jerusalem? (Acts 11: 18.)
6. Why should striking coincidences, which human agency could not have prearranged or foreseen, not be set down as mere accidents of chance?
7. What are we here taught as to God's care for us in the little details of life?
8. How may we discern this care?

Topic 2.

THE POWER OF PREJUDICE.

1. Why did Peter so stubbornly refuse to obey the explicit divine command that came to him in the vision on the housetop? (Acts 10: 14.)
2. Why did Jews refuse to associate with Gentiles on terms of social equality?
3. What is meant by prejudice?
4. How did the power of prejudice show itself in the Jews' treatment of Christ?
5. How, in the case of Saul and the early church?

6. What has been in every age the real cause of religious persecutions within the church? (Write answers here. See Note 5.)
7. Which kind of men—the openly wicked and profane, or official religious leaders—has been the most violent opponents of new truth?
8. Why are men, otherwise good Christians, so often bitterly intolerant toward other Christians who do not work in their way?
9. How does the power of prejudice commonly show itself in the matter of personal religion? (*Comp.* Mt. 13: 7.)

Topic 3.

OVERCOMING PREJUDICES.

1. What was needed to break down Peter's prejudices against the Gentiles? (Acts 10: 9-16, 20.)
2. What was needed to overcome Saul's prejudices against Christianity? (Acts 9: 3-6.)
3. Why is the overcoming of rooted prejudices one of the most difficult tasks that confront men?
4. Why is it absolutely necessary to the cultivation of a large and noble character?
5. What principle did Jesus announce that will help us to overcome prejudices? (Mk. 9: 38-40.)
6. How would a truly Christian spirit lead us to feel toward other Christians even when we cannot in all respects approve their ideas or methods? (Phil. 1: 15-18.)
7. How can a personal prejudice be distinguished from an honest desire for the maintenance of truth? (1 Jo. 4: 1.)

Topic 4.

DOUBT REMOVED BY DOING GOD'S WILL.

1. What was the cause of Peter's perplexity? (Acts 10: 17a.)

2. What was the nature of the doubt (Write answers here. See Note 5.) which he experienced?
 3. What different attitudes toward revealed truth are often comprehended under the word "doubt"?
 4. How were Peter's doubts removed? (Acts 10: 19, 20, 28, 29, 34, 35.)
 5. How did our Lord say that certainty in respect to revealed truth can be reached? (Jo. 7: 17.)
 6. What is the best remedy for perplexity in respect to any of the great truths of religion?
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Lesson 11. NO DIFFERENCE BEFORE GOD. The Conversion of Cornelius.

Acts 10: 23*b*—11: 18. About A.D. 40.

Note 17.—Christianity was regarded by those who first embraced it as only a further development of Judaism. Their only conceivable mode of entrance into the Christian church was by a rigid compliance with Jewish laws and ceremonies, for they thought that the door of admission to the church had been closed to the Gentiles by the hand of God when the covenant with Abraham was confirmed by the rite of circumcision. The conversion of Cornelius, therefore, brought the early church face to face with the greatest crisis in its history. To insist on compliance with Jewish rites would be fatal to the unity of the church.

To admit the Gentiles directly into the church demanded, accordingly, nothing less than the most explicit and unquestionable divine authority, and this could not be exercised through any ordinary man. Philip might open the door to the Samaritans, but only Peter, the representative of the Apostles, the recognized leader in the church, the man of the "keys" (Mt. 17: 19), could be entrusted with this larger task. His vision of the sheet let down from heaven received an immediate interpretation in the arrival of the messengers from Cornelius. Going with them, Peter found a large company assembled to hear the Gospel. His sermon was accompanied by an immediate outpouring of the Holy Spirit on these Gentiles, after which they were baptized. Such indisputable divine approval could but silence objections when Peter rehearsed the matter at Jerusalem.

GOLDEN TEXT: "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." (Acts 10: 34*b*, 35.)

SCRIPTURE, to be read in school or class: Acts 10: 34-48.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 10: 23 ^b -33.	Peter's Interview with Cornelius.
TUESDAY	{ Acts 10: 34-43.	Peter's Sermon in Cornelius' House.
	{ Acts 10: 44-48.	The Holy Spirit Given to the Gentiles.
WEDNESDAY	Acts 11: 1-18.	Peter's Defense of his Action.
THURSDAY	Gen. 17: 1-14.	Peter's Covenant with Abraham.
FRIDAY	{ Jer. 31: 31-34.	A New Covenant Prophesied.
	{ Lu. 22: 15-20.	The New Covenant Established.
SATURDAY	Eph. 2: 11-22.	Gentiles Included in the New Covenant.
SUNDAY	Rom. 2: 1-12.	Jews and Gentiles Equal before God.

ANALYSIS OF SCRIPTURE MATERIAL.

THE CONVERSION OF CORNELIUS. Acts 10: 23^b-11: 18.

1. Peter's Reception by Cornelius. Acts 10: 23^b-33.
2. Peter's Address in Cornelius's House. Acts 10: 34-43.
 - a. Peter's great discovery — God no respecter of persons (vss. 34, 35).
 - b. Facts about Christ known to Cornelius rehearsed (vss. 36-38).
 - c. Additional facts about Christ stated (vss. 39-43).
3. The Twofold Baptism of Cornelius and his Company. Acts 10: 44-48.
 - a. The Spirit baptism (vss. 44-46a).
 - b. The water baptism (vss. 46b-48).
4. Peter's Defense before the Church at Jerusalem. Acts 11: 1-18.
 - a. Peter reproached for violating Jewish customs (vss. 1-3).
 - b. His statement of the reasons for his action (vss. 4-17).
 - c. Jewish prejudices silenced, and the church gladdened (vs. 18).

TOPICS FOR DISCUSSION.

Topic 1.

FAMILY RELIGION.

(See Note 5, Lesson 1.)

1. What suggests that the devoutness of Cornelius had been communicated to those nearest to him? (Acts 10: 24; see also vss. 7, 8.)
2. What is the most powerful influence that can be exerted in directing children into a religious life?
3. With what blessings, far greater than those purchasable by wealth, should parents surround their children?
4. What is the duty of Christian heads of households toward persons in their service?

Topic 2.

EQUALITY BEFORE GOD.

1. What great truth had been forcibly impressed on Peter's mind by his experiences in Joppa and Cæsarea? (Acts 10: 34^b.)

2. How had this truth been announced in the Old Testament? (Deut. 10: 17; 1 Sam. 16: 7; 2 Chron. 19: 7.)
3. How had the Jews misinterpreted this truth?
4. What was the larger meaning that had now been revealed to Peter?
5. In what sense are all men equal before God?
6. How should this truth influence us in our social relations? (Acts 10: 28, 29; Jas. 2: 2-5.)
7. What does perfect social equality require from a Christian point of view?

Topic 3.

DEVOUT SOULS IN EVERY NATION.

1. What did Peter say about those in every nation who fear God and work righteousness? (Acts 10: 35.)
2. Why did not Cornelius's fear of God, and the merit of his works, suffice for his salvation?
3. What was Peter sent to make known to him? (Acts 10: 40-43.)
4. What do these facts imply as to the possibility of salvation *independently* of Christ? (*Comp.* Acts 4: 12.)
5. Who in heathen lands are the most hopeful subjects of missionary effort?
6. What is the duty of the church regarding them?

Topic 4.

THE UNIVERSALITY OF THE GOSPEL.

1. What joyful conclusion did the church in Jerusalem draw from Peter's narrative? (Acts 11: 18.)
2. What did Christ teach regarding the admission of Gentiles into the kingdom? (Mt. 8: 11; Lu. 13: 29; Jo. 10: 16; 12: 32.)
3. What was His final charge to His disciples? (Mt. 28: 19; Lu. 24: 47.)
4. What did Paul teach regarding the salvation of Gentiles? (Rom. 3: 29, 30; 10: 12, 13; Eph. 2: 11-22, etc.)

5. How is the universality of the Gospel pictured in the book of Revelation? (Write answers here. See Note 5.) (Rev. 5: 9, 10; 7: 9; 14: 6.)
6. What are some of the necessary characteristics of a universal religion, and how are they met in the Gospel?
7. Why does not a universal religion necessarily include the salvation of all men?
8. In what sense is Christianity the universal religion?

Lesson 12. DIVINE PROVIDENCES. Peter's Deliverance from Prison.

Acts 12: 1-23. A.D. 44.

Note 18.—The church had not only survived the persecution instituted by Saul and the Jewish authorities, but seems to have been vastly benefited by it. In the seven or eight peaceful years that followed, it expanded with great energy in every direction, and now the conversion of Cornelius had opened a door that invited a career of conquest in the Gentile world. These facts were doubtless known to the Jewish authorities, and would tend to fan their smouldering hatred into a hotter flame. They found now a power ready to undertake even without their suggestion the work of destruction which they could not accomplish.

Herod Agrippa I was a grandson of Herod the Great and a brother of Herodias (Mt. 14: 3). The friendship of Caligula, emperor of Rome, had secured him the governorship of the whole of Palestine, with the title of king during the last three years of his reign. At heart a heathen, he was outwardly a zealous Jew, and sought in many ways to ingratiate himself into popular favor. The persecution of the church which he began was due therefore to political motives, and had no religious significance. His policy was to do away with the leaders. To this end James, the brother of John, was seized and beheaded. The miraculous deliverance of Peter, whom the king had designed for the same fate, seems to have ended the persecution, as the king himself died soon after this, in the summer of A.D. 44.

GOLDEN TEXT: "He shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91: 11.)

SCRIPTURE, to be read in school or class: Acts 12: 1-10.

DAILY SCRIPTURE READINGS.

MONDAY	..... { Acts 11: 19-26. Acts 11: 27-30.	A Gentile Church Planted in Antioch. The Famine. Relief Sent to Judea.
TUESDAY	..... Acts 12: 1-11.	The Martyrdom of James, and Peter's Miraculous Release.
WEDNESDAY	... { Acts 12: 12-19. Acts 12: 20-24.	The Prayer of the Church Answered. Herod's Miserable Death.
THURSDAY	..... Mt. 10: 16-23; }	Comfort and Encouragement for Christ's Disciples when Persecuted by the World.
FRIDAY	..... Mt. 10: 24-33; }	
SATURDAY	..... Mt. 10: 34-42. }	
SUNDAY	..... Psalm 59.	A Song of Confidence in God.

ANALYSIS OF SCRIPTURE MATERIAL.

HEROD AGRIPPA'S PERSECUTIONS OF THE CHURCH. Acts 12: 1-23.

1. **The Martyrdom of the Apostle James.** Acts 12: 1, 2.
2. **The Imprisonment and Deliverance of Peter.** Acts 12: 3-17.
 - a. Peter seized and cast into close confinement (vss. 3-5).
 - b. Peter released by an angel (vss. 6-10).
 - c. His realization of the fact, and arrival at the house of Mary (vss. 11, 12).
 - d. The amazement of the church (vss. 13-16).
 - e. Peter's explanation, and departure from Jerusalem (vs. 17).
3. **The Execution of the Guards.** Acts 12: 18, 19.
4. **The Miserable Death of Herod Agrippa I.** Acts 12: 20-23.

TOPICS FOR DISCUSSION.

Topic 1.

THE REALITY OF A DIVINE PROVIDENCE.

(See Note 5, Lesson 1.)

1. How is God's care over men illustrated in the opposite experiences of the Apostles James and Peter? (Acts 12: 2, 6-10.)
2. What is meant by the doctrine of divine providence?
3. What do the Scriptures teach in respect to God's providential control over
 - a. The universe and the world (Ps. 103: 19; 135: 6, 7; Mt. 5: 45; 6: 26)?
 - b. Nations (Job. 12: 23; Ps. 22: 28; Acts 17: 26)?
 - c. Men (Job. 10: 8-12; Ps. 75: 6, 7; Lu. 1: 51-53)?
 - d. The smallest objects, and apparent accidents (Mt. 10: 29, 30; Prov. 16: 33)?
 - e. Free actions of good men (Jer. 10: 23, 24; Phil. 2: 13; Eph. 2: 10; Jas. 4: 13-15)?
 - f. Free actions of wicked men (Gen. 50: 20; Ex. 4: 21; Acts 4: 27, 28)?
4. How is this doctrine of providence related to God's infinite knowledge, power, wisdom, and love?
5. Why is a divine control over the universe at large impossible unless it extends also to the minutest details?

Topic 2.

PRAYER AND DIVINE PROVIDENCES.

(Write answers here. See Note 5.)

1. How is the relation of prayer to divine providences illustrated in the case of Peter and the church? (Acts 12: 5-10, 12*b*.)
2. By whom is every true prayer inspired?
3. What is the relation between the natural laws of the universe and God?
4. How is answer to prayer consistent with the idea of the fixity of natural law?
5. Why is it not unreasonable to pray for rain, for better crops, or for protection from physical harm?

Topic 3.

DIVINE PROVIDENCE AND THE EXISTENCE OF EVIL.

1. How does the fate of the soldiers who guarded Peter illustrate the manifold evils and calamities that are constantly befalling human life? (Acts 10: 18, 19.)
2. How can we reconcile the existence of all these evils in the world with the idea of a divine providence?
3. How can we reconcile with this idea the fact that wicked men so often prosper, and that righteous men are afflicted?
4. What consideration should content us even when we cannot satisfactorily explain these inequalities? (Ps. 73: 12-20; Lu. 16: 25; 1 Pet. 4: 12-14.)

Topic 4.

SPECIAL PROVIDENCES.

1. By what natural means was God's purpose concerning Herod Agrippa accomplished? (Acts 10: 23.)
2. What is meant by a special providence?
3. What is the nature of the means divinely employed in special providences?
4. Can you give an instance of what has seemed to be special divine care or guidance in your own life?
5. How should this whole doctrine of divine providences affect those who love God and trust in Him? (Mt. 6: 25-34.)

Lesson 13. REVIEW OF LESSONS 1-12.

Note 19.—SUMMARY OF PRINCIPAL EVENTS IN PARTS I, II. *Part I, The Training of Peter and John and the Beginning of their Work in Jerusalem.*—This part naturally divides itself into two sections, Lessons 1-3, and 4-7, separated by the ascension of the Lord Jesus. The former includes the call of Peter and John to become followers of Jesus (Les. 1); such personal lessons in faith, tolerance, forgiveness, humility, etc., as were not included in the training received by them in common with the other disciples (Les. 2), and the fall and restoration of Peter, with the loving steadfastness of John (Les. 3).

The latter section opens with an illustration of Peter's leadership in the matter of electing a new Apostle and in the momentous events of the day of Pentecost (Les. 4). Sometime afterwards Peter and John are thrust into prominence by the healing of a lame man in the temple (Les. 5), for which they were imprisoned, and tried before the Sanhedrin, on whom their boldness made a deep impression (Les. 6). The punishment of Ananias and Sapphira, and many miracles, again brought Peter and the other Apostles so conspicuously before the people that the rulers were filled with jealousy, and had them all thrown into prison, from which an angel delivered them; being re-arrested and brought before the Sanhedrin, Peter's defense so angered their judges that they would gladly have put them to death, but fearing the people, they scourged them and let them go (Les. 7).

Part II, The Missionary Work of Peter and John in Samaria and in Judea, and the Conversion of Saul.—The persecution that followed the death of Stephen scattered the believers. Among these was Philip, whose preaching in Samaria led to the conversion of multitudes; Peter and John being sent to look into the work became instrumental in giving the Holy Spirit to the Samaritans, and in exposing the hypocrisy of Simon Magus (Les. 8). About this time Saul, the persecutor, was converted on the way to Damascus, and appointed an Apostle to the Gentiles (Les. 9). The church's preparation for this Gentile mission came in part through the conversion of Cornelius, which taught first Peter, and next the Jewish believers, that God made no distinction between Jews and Gentiles, but admitted the latter into the church on the same terms as the former (Less. 10, 11). A new persecution, instigated by political motives, broke out shortly before the death of Herod Agrippa I, and resulted in the death of James the Apostle, and the miraculous deliverance of Peter from prison (Les. 12).

GOLDEN TEXT: "They were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4: 21*b*.)

DAILY SCRIPTURE READINGS. PETER'S ADDRESSES.

MONDAY	Acts 1: 15-26.	At the Choosing of a New Apostle.
TUESDAY	Acts 2: 14-36.	On the Day of Pentecost.
WEDNESDAY	Acts 3: 11-26.	In Solomon's Porch.
THURSDAY	Acts 4: 8-20.	First, before the Sanhedrin.
FRIDAY	Acts 5: 25-33.	Second, before the Sanhedrin.
SATURDAY	Acts 10: 34-43.	In the House of Cornelius.
SUNDAY	Acts 11: 1-17.	Before the Church in Jerusalem.

GOLDEN TEXT RESPONSIVE SERVICE.

(To be used in place of the regular Scripture Reading with this lesson. The numerals with the questions refer to the lessons of the quarter.)

I. *Superintendent (or Teacher).* With what call and promise did Jesus invite Peter and John to give up all and follow Him?

Sunday-school (or Class). "Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mk. 1: 17.)

II. What did Christ expect of them as His followers?

"If any man would come after me, let him deny himself, and take up his cross, and follow me." (Mt. 16: 24.)

III. How did Jesus in restoring Peter to his apostleship question the greatness of his love?

“Jesus saith unto Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.” (Jo. 21 : 15.)

IV. With what practical exhortation did Peter conclude his great address on the day of Pentecost?

“Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.” (Acts 2 : 38.)

V. In what similar way did he address the people in the temple, after the healing of the lame man?

“Repent ye therefore, and turn again, that your sins may be blotted out.” (Acts 3 : 19a.)

VI. What did he declare to the Sanhedrin concerning Christ as the only means of salvation?

“In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.” (Acts 4 : 12.)

VII. What did Peter and John say when the Jewish rulers forbade their preaching in the name of Christ?

“We must obey God rather than men.” (Acts 5 : 29b.)

VIII. What resulted from the effort of these rulers to check the progress of the Gospel by persecution?

“They therefore that were scattered abroad went about preaching the word.” (Acts 8 : 4.)

IX. What did Ananias say to Saul when sent to him?

“Brother Saul, The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost.” (Acts 9 : 17b.)

X. What words of Christ are illustrated in the conversion of Cornelius?

“Other sheep I have, which are not of this fold.” (Jo. 10 : 16a.)

XI. What great truth had Peter disclosed in connection with the conversion of Cornelius?

“God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.” (Acts 10 : 34b, 35.)

XII. What Old Testament promise was fulfilled in the release of Peter from imprisonment?

“He shall give his angels charge over thee,
To keep thee in all thy ways.” (Ps. 91 : 11.)

XIII. In all the persecutions which fell upon the believers in the early church, how were they sustained, and how did they act?

“They were all filled with the Holy Ghost, and they spake the word of God with boldness.” (Acts 4 : 31b.)

Note 20.— It is manifestly impossible to review all the topics which have been treated during the quarter. Some of the more important have therefore been selected and classified into groups as follows. For Explanatory Notes, see the lessons referred to.

TOPICS FOR DISCUSSION.

Topic 1.

ENTRANCE INTO CHRIST'S KINGDOM.

(See Note 5, Lesson 1.)

1. How did the circumstances under which Peter and John entered the service of Christ differ from those in the case of Paul? (Jo. 1:35-42; Acts 9:3-7; Lessons 1, 9.)
2. How, from those of the three thousand at Pentecost? (Acts 2:37-41; Les. 4.)
3. How, from those of Cornelius? (Acts 10:30-33, 44-46; Les. 11.)
4. What one inward experience was common to them all?
5. What is necessary in order to begin the Christian life?

Topic 2.

SPIRITUAL GRACES.

1. What is taught in the lessons of the quarter as to faith? (Mt. 14:24-33; Acts 3:16; Les. 2, 5.)
2. What, as to a spirit of forgiveness? (Mt. 18:21, 22; Les. 2.)
3. What, as to Christian toleration? (Lu. 9:49, 50; Les. 2.)
4. What, as to humility? (Jo. 13:2-10; Les. 2, *comp.* Acts 10:34; Les. 11.)
5. What, as to spiritual steadfastness? (Jo. 18:15; 19:26, 35; Les. 3.)
6. What, as to loving Christ? (Jo. 21:15-17; Les. 3.)
7. What, as to Christian courage? (Acts 4:8, 13; 5:29; Les. 6, 7.)
8. Which of these graces most needs cultivation in the church to-day?

Topic 3.

(Write answers here. See Note 5.)

SPIRITUAL DANGERS.

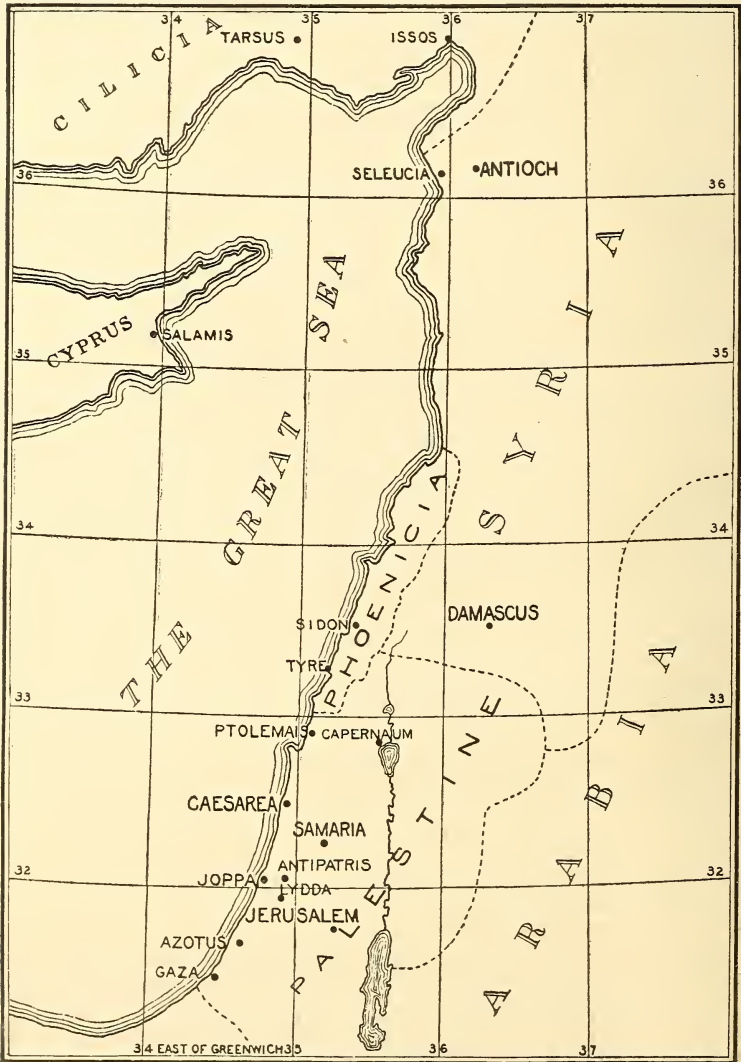
1. What is taught in the lessons of the quarter about spiritual overthrows? (Mt. 26:33, 51, 58, 69-74; Les. 3.)
2. What, about hypocrisy? (Acts 5:1-11; Les. 7.)
3. What, about worldliness? (Acts 8:13, 18, 19; Les. 8.)
4. What, about prejudice? (Acts 10:14; Les. 10.)
5. Which of these dangers is the most real at the present time?
6. How may they all be avoided?

Topic 4.

FUNDAMENTAL TRUTHS.

1. What is taught in these lessons about the person of Christ? (Mt. 16:16, 17; Acts 9:5; Less. 1, 9.)
2. What, about the work of Christ? (Mt. 16:21; Acts 2:32, 33; Less. 2, 4.)
3. What, about the resurrection? (Acts 2:24-32; 3:15; 26:12-16; Less. 4, 5, 9.)
4. What, about the Holy Spirit? (Acts 2:1-4, 33, 38; 10:44; Less. 4, 11.)
5. What, about human equality before God? (Acts 10:6-48; Less. 10, 11.)
6. What, about the universality of the Gospel? (Acts 10:34, 35; 11:18; Less. 10, 11.)
7. What, about divine providences? (Acts 12:1-23; Les. 12.)
8. Which of these relate particularly to the plan of redemption?
9. Which are universal truths?

Note 21. — Following the chronological order of events, the lessons of this quarter have been given almost wholly to teachings from the lives and words of Peter and John. As the Scripture narrative of the next twenty years is devoted almost exclusively to the missionary work of Paul, the lessons of the next two quarters will be given mainly to teachings from his deeds and words. Afterwards we shall take up some of the lessons to be found in the writings of Peter and John.



MAP OF SYRIA AND ADJACENT LANDS.

To Illustrate the Early History of the Church.

APOSTOLIC TEACHINGS

LESSONS FROM THE DEEDS AND WORDS OF

The Three Great Apostles, Peter, Paul, and John

IN FIVE PARTS

SENIOR GRADE

PART III.

PAUL'S FIRST THREE MISSIONARY JOURNEYS, AND THE LAST MENTION OF PETER IN THE ACTS.

TIME. — From the Sending Out of Missionaries by the Church in Antioch to the Close of the Third Missionary Journey (except Lesson 14, which is introductory to the study of Paul's work). Part III of The History of the Apostolic Church. A.D. 44-58 (see Note 3, Abstract of Lessons, in Introduction).

Note 22. — CHARACTERISTICS OF PART III. (1) *The Prominence of Paul.* — The apostolic history in Parts I and II revolves mainly around the work of Peter in the founding of the church, and in the opening of its door to the Gentiles through the conversion of Cornelius. In Part III, on the contrary, the history revolves around Paul, while Peter and John almost wholly disappear from view.

(2) *Special Features.* — Three special features mark this period: (a) The extension of the Gospel among the Gentiles by the active missionary work of Paul in Cyprus, western Asia, and southeastern Europe; (b) the consequent struggle with Judaism over the relation of the Gentile converts to the Jewish law; and (c) the composition of Paul's leading Epistles, namely: the missionary group, 1 and 2 Thessalonians; and the controversial group, Galatians, 1 and 2 Corinthians, and Romans.

Lesson 14. PERSEVERANCE UNDER DIFFICULTIES.

Saul's Work Prior to his First Missionary Journey.

Scattered References. About A.D. 35-45.

Note 23. — No consecutive narrative of Saul's life during the seven or eight years that intervened between his conversion and the beginning of his first missionary journey is given in the New Testament. From scattered statements and incidental

allusions it is possible, however, to construct a fairly probable account of his doings during this period.

(1) After his conversion Saul preached only "certain days" in Damascus (Acts 9: 19^b-22), and then (2) retired into Arabia, probably to meditate on the new truth revealed to him at his conversion and on its relations to the Old Testament faith. Here he spent a large part of the three years that elapsed between his conversion and his next visit to Jerusalem. (3) Returning from Arabia to Damascus (Gal. 1: 17^b), he preached with such power that the Jews plotted to kill him; but aided by the brethren he escaped (Acts 9: 23-25; 2 Cor. 11: 32, 33). (4) From Damascus he fled to Jerusalem, where the church had probably heard of his conversion three years before (Gal. 1: 23), but having had no further news of him naturally regarded him with suspicion (Acts 9: 26). Fortunately Barnabas, a fellow-Hellenist, was able to vouch for him (Acts 9: 27). He stayed in Jerusalem fifteen days entertained by the noble-hearted Peter (Gal. 1: 18), and preached to the Hellenists in and around the city (Acts 9: 28, 29). (5) When the disciples in Jerusalem became aware that the Jews were plotting against his life they escorted him to Cæsarea, whence he set sail for his native Tarsus (Acts 9: 30).

(6) The next three or four years seem to have been spent chiefly in Syria and Cilicia (Gal. 1: 21), during which time he probably established the Gentile churches afterwards visited and confirmed by him (Acts 15: 23, 41). (7) While prosecuting work in or near Tarsus in Cilicia, Barnabas came and brought him to Antioch in Syria, where the two worked together a full year (Acts 11: 25, 26). At the end of this period they were sent with relief to the churches in Judea (Acts 11: 28-30).

GOLDEN TEXT: "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 19.)

SCRIPTURE, to be read in school or class: Acts 9: 19^b-30.

DAILY SCRIPTURE READINGS.

MONDAY	{ Acts 9: 19 ^b -25; } { 2 Cor. 11: 16-33. }	Saul's Experience in Damascus and his Sufferings for the Gospel.
TUESDAY	{ Acts 9: 26-31; }	Saul's Retirement into Arabia, his
WEDNESDAY	{ Acts 22: 17-21; } { Gal. 1: 17-24. }	Visit to Jerusalem, and his Work in Syria and Cilicia.
THURSDAY	{ Ex. 2: 11-25; }	Moses's Preparation for his Future
FRIDAY	{ Ex., ch. 3; }	Work.
SATURDAY	{ Ex., ch. 4. }	
SUNDAY	Ps. 119: 97-112.	The Value of Religious Meditation.

ANALYSIS OF SCRIPTURE MATERIAL.

SAUL'S PREPARATION FOR HIS WORK AMONG THE GENTILES.
Scattered References.

1. Saul in Damascus and Arabia.

- a.* Saul's first preaching in Damascus (Acts 9: 19^b-22).
- b.* The retirement into Arabia, and return to Damascus (Gal. 1: 17^b).
- c.* The plot of the Jews, and Saul's flight (Acts 9: 23-25; 2 Cor. 11: 32, 33),

2. Saul in Jerusalem, Syria and Cilicia.

- a. Saul's first visit to Jerusalem after his conversion (Acts 9:26-29a; Gal. 1:18, 19, 22-24).
- b. The plots of the Jews, and the divine command to flee (Acts 9:29b; 22:17-21).
- c. Saul's escape to Tarsus and work in Syria and Cilicia (Acts 9:30; Gal. 1:21).
- d. The work of Barnabas and Saul in Antioch (Acts 11:25, 26).
- e. Saul's second visit to Jerusalem, and return to Antioch (Acts 11:27-30; 12:25).

TOPICS FOR DISCUSSION.**Topic 1.****EXTERNAL EVIDENCES OF CONVERSION.**

Note 24.— Write brief answers to the questions in the space at the side. Number the answers to correspond with the numbers of the questions, and so under every topic.

1. What was the first outward evidence of Saul's conversion? (Acts 9:19b, *comp.* Ruth 1:16, 17; Acts 2:42; 4:23; also Topic 5, Les. 6.)
2. What relation is established between believers by their love for Christ? (Mt. 12:46-50; 23:8; 1 Jo. 3:1, 11.)
3. How should this relationship be expressed among Christians?
4. What was another conspicuous evidence of Saul's conversion? (Acts 9:20, *comp.* Ps. 51:12, 13.)
5. What third evidence of his conversion is mentioned? (Acts 9:22.)
6. What are the best external evidences of conversion?

Topic 2.**BEING ALONE WITH GOD.**

1. Where did Saul go after remaining "certain days" in Damascus? (Gal. 1:17a.)
2. What seem to have been the reasons for this long retirement?
3. What may we gain by being often alone with God?
4. Why is such seclusion with God so often neglected, if not shunned, even by many who call themselves His children?

5. How would seasons of serious religious meditation be likely to affect us? (Write answers here. See Note 24.) (Ps. 119:59.)

Topic 3.

PERSEVERANCE UNDER DIFFICULTIES.

1. How did Saul show his anxiety to continue preaching in Jerusalem notwithstanding the plots of the Jews? (Acts 22:17-20.)
2. What did the Lord command him to do? (Acts 22:21.)
3. What may Christians always expect, in one form or another, as a result of zeal in promoting God's kingdom in the world? (Mt. 5:11; 10:22; Jo. 16:33.)
4. How should opposition affect them? (Acts 4:19, 20; 5:29, 41, 42.)
5. Why should it be cheerfully borne? (Jo. 15:18-21.)
6. Under what circumstances is it best for a Christian to flee from persecution?
7. Under what circumstances should a Christian not do this, even to save his life?

Topic 4.

PERSEVERANCE UNDER DIFFICULTIES AS A TEST.

1. To what did Saul's perseverance in preaching the Gospel expose him? (Acts 9:23, 29.)
2. What does his perseverance against such obstacles indicate as to his own character?
3. What does it indicate as to the cause for which he labored?
4. Mention other instances of similar devotion to the cause of Christ.
5. Why does Christianity inspire and sustain the noblest and most self-denying enthusiasm of which humanity is capable?

Lesson 15. JESUS CHRIST THE FULFILMENT OF PROPHECY. Paul at Antioch of Pisidia.

Acts 13: 16-41. About A.D. 45 or 46.

Note 25.—The time for direct Christian work in Gentile lands had now arrived. By a variety of revelations and divine signs of approval, Jewish exclusiveness had been broken down and the church taught that the Gospel was not for a single nation but for all men. This truth was doubtless more apparent to the partly Gentile church in Antioch than to the strictly Jewish church at Jerusalem; hence the former was a better starting-point for missions to the Gentiles. The best equipped men in the church for this work were Barnabas and Saul—Barnabas from his catholicity of spirit as shown in his work at Antioch, and Saul by his special call to this service and the eight or ten years of training already received for it; both these men, also, were born and brought up in Gentile lands. Thus both they and this church were made ready for the divine revelation which led to their being solemnly set apart to carry the Gospel to the Gentiles. At this point Saul enters upon the distinctive work of his life.

Attended by John Mark, a young cousin of Barnabas who had accompanied them from Jerusalem, Barnabas and Saul made a tour of Cyprus, the native home of Barnabas. Two noteworthy occurrences at Paphos were the conversion of the proconsul Sergius Paulus and the defeat of the sorcerer Elymas. In his encounter with the latter Saul displayed that power and boldness which were destined henceforth to make him the most conspicuous figure in the church. Henceforth also he is known by his Roman name Paul, and his precedence over Barnabas is indicated by reversing the order of their names in the narrative.

From Paphos they sailed to Perga on the mainland. Here John Mark turned back, but Paul and Barnabas pushed on about one hundred miles to the highlands of the interior. At Antioch of Pisidia they preached first to the Jews and then to the Gentiles, but were driven away by a persecution incited by the Jews.

GOLDEN TEXT:

“I have set thee for a light of the Gentiles,
That thou shouldst be for salvation unto the uttermost part
of the earth.” (Acts 13: 47*b*.)

SCRIPTURE, to be read in school or class: Acts 13: 42-52.

DAILY SCRIPTURE READINGS.

MONDAY	{ Acts 13: 1-3. • Acts 13: 4-12.	Barnabas and Saul Sent Forth. The Work in Cyprus.
TUESDAY	Acts 13: 13-26; }	The Work in Antioch of Pisidia.
WEDNESDAY.....	Acts 13: 27-41; }	
THURSDAY	Acts 13: 42-52. }	A Warning to Unbelievers.
FRIDAY	Hab. 1: 1-11.	
SATURDAY	Rom. 10: 1-11; }	The Rejection of Israel.
SUNDAY	Rom. 10: 12-21. }	

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S ADDRESS IN ANTIOCH OF PISIDIA. Acts 13: 16-41.

- 1. Historical Recapitulation of God's Favors to Israel, Culminating in His Sending the Promised Son of David.** Acts 13: 16-23.
 - a.* Introduction (vs. 16).
 - b.* God's favor shown in the call of Abraham, and in the exaltation of his descendants in Egypt (vs. 17*a*).
 - c.* In their deliverance from Egypt (vs. 17*b*).
 - d.* In His care for them in the wilderness (vs. 18).
 - e.* In the gift of Canaan for a possession (vs. 19).
 - f.* In providing judges (vs. 20).
 - g.* In the gift of Saul as a king (vs. 21).
 - h.* In raising up David to the throne (vs. 22).
 - i.* In giving his descendant Jesus as the promised Saviour (vs. 23).
- 2. The Messiahship of Jesus Proved.** Acts 13: 24-37.
 - a.* By the testimony of John the Baptist (vss. 24, 25).
 - b.* By the resurrection of Jesus from the dead (vss. 26-30), which was confirmed by witnesses (vss. 31-33*a*), and foretold in prophecy (vss. 33*b*-37).
- 3. Personal Application to the Hearers.** Acts 13: 38-41.
 - a.* Justification by faith in Jesus proclaimed (vss. 38, 39).
 - b.* Warning against rejecting this Jesus (vss. 40, 41).

TOPICS FOR DISCUSSION.

Topic 1.

THE NATURE OF PROPHECY IN GENERAL.

(See Note 24, Lesson 14.)

1. To what class of sacred writings did Paul refer in his address at Antioch of Pisidia as read every Sabbath in the synagogues? (Acts 13: 27.)
2. What is the Biblical idea of a prophet?
3. What is the Biblical idea of prophecy?
4. What was commonly the prophet's purpose in speaking for God?
5. What is meant by predictive prophecy?
6. How did ancient prophecy differ from modern preaching?

Topic 2.

THE NATURE OF MESSIANIC PROPHECY.

1. How did Paul show that the history of God's chosen people had been a preparation for the Messiah? (Acts 13: 17-23; see Analysis, 1.)
2. How are the religions of the Old and of the New Testaments related to each other?

3. What is Messianic prophecy? (Write answers here. See Note 24.)
4. What is included under Messianic prophecy in its broad sense?
5. What, under its narrow sense?
6. What was the nature of the redemption anticipated in Messianic prophecy?

Topic 3.

PROGRESSIVE REVELATION IN MESSIANIC PROPHECY.

1. Into what three groups may the Messianic prophecies of the Old Testament be divided? (See Expl. Note.)
2. Mention the more prominent predictions in the first group. (Gen. 3: 15; 12: 1-3; 49: 8-10; Deut. 18: 15; 1 Sam. 2: 35.)
3. In the second group. (2 Sam. 7: 11-16; Ps. 2: 6-9; 45: 2-7; 72: 1-17; Is. 7: 13, 14; 9: 6, 7; Micah 5: 2.)
4. In the third group. (Ezek. 34: 11-31; Zech. 3: 8; Is. 52: 13-53: 12*; Mal. 3: 1-3.)
5. Into what successive typical forms did the Messianic ideal shape itself?
6. Which of these embodied the prevalent Jewish thought in the time of Paul?
7. Which embodies the distinctively Christian thought, and why is this the highest conception of the Christ?

Topic 4.

THE FULFILLING OF MESSIANIC PROPHECY.

1. In whom did Paul say that Messianic prophecy had been fulfilled? (Acts 13: 23, 32, 33.)
2. Of what was God's covenant with Abraham a type? (*Comp.* Gen. 17: 1-8 with Lu. 22: 20, R. V.)

* The insertion of this material from Isaiah here rests on the fact about which interpreters of every school are agreed, that the prophecies in Is., chs. 40-66, relate to the period of the Babylonian exile, and not to the period in which Isaiah lived. Whether, therefore, they were written by him, or by a prophet of the exile as some hold, they are, so far as their contents are concerned, properly classified in connection with the other prophecies relating to that period.

3. Of what were the land of Canaan and Jerusalem types? (Jo. 14 : 1-3 ; 2 Cor. 5 : 1 ; Heb. 4 : 8, 9 ; Rev. 21 : 2 ff.)
4. What did Israel as a holy nation prefigure? (Lu. 8 : 1 ; 22 : 29, 30 ; 1 Pet. 2 : 9.)
5. What three great offices are ascribed in prophecy to the Messiah? (Deut. 18 : 15 ; 1 Sam. 2 : 35 ; Dan. 7 : 13, 14.)
6. How are these fulfilled in Jesus of Nazareth? (Lu. 7 : 16 ; Heb. 7 : 26-28 ; Lu. 19 : 38.)
7. How were the Old Testament sacrifices fulfilled in Christ? (Heb. 10 : 10-14.)
8. Mention some Messianic prophecies that yet await fulfilment. (Is. 11 : 6-9 ; 53 : 11a ; 1 Cor. 15 : 20-28.)
9. What can we do to hasten their fulfilment?

Lesson 16. GOD AMONG MEN. Paul at Lystra.

Acts, ch. 14. About A.D. 46-48.

Note 26.—After Paul and Barnabas had been expelled from Antioch of Pisidia they went about ninety miles southeast to Iconium. This was in accordance with Paul's uniform line of missionary policy, which was to make the chief provincial cities the centers of his work. Here among both Jews and Gentiles their recent successes and reverses were repeated. Banished from Iconium, they went to Lystra, about twenty-five miles toward the southwest. The healing of a well-known cripple was interpreted by the people here as a sign that the gods had come down among them. Again great success attended their ministry until hostile Jews from Iconium turned the fickle populace against them. Paul was stoned and left for dead, but quickly recovering he and Barnabas pursued their way to Derbe, about thirty-five miles southeast from Lystra, and the only remaining place of importance in this part of Galatia. Here they seem to have encountered no serious opposition to their work.

Instead of continuing their journey eastward over the mountains to Antioch in Syria, the Apostles now turned back and revisited and organized the churches which they had planted in South Galatia. At Perga they preached a short time, and then set sail from Attalia for Syria. Having finally reached the point from which they started they gave the church a full report of their mission.

GOLDEN TEXT: "When they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles." (Acts 14 : 27.)

SCRIPTURE, to be read in school or class: Acts 14 : 8-18.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 14: 1-7.	Success and Persecution in Iconium.
TUESDAY	Acts 14: 8-20.	Paul Worshiped and Stoned in Lystra.
WEDNESDAY	Acts 14: 21-28.	The Return from Derbe to Syria.
THURSDAY	2 Cor. 11: 23-33.	Paul's Sufferings for the Gospel.
FRIDAY	2 Cor. 12: 1-10.	Paul Glorifying in Persecution.
SATURDAY	Jo. 17: 6-19.	Christ's Prayer for His Disciples.
SUNDAY	Psalm 121.	A Song of Confidence.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S ADDRESS IN LYSTRA. Acts 14: 8-18.

1. **The Occasion of the Address.** Acts 14: 8-13.
 - a. A miracle of healing by Paul (vss. 8-10).
 - b. The Apostles mistaken for gods (vss. 11-13).
2. **The Address to the People.** Acts 14: 14-18.
 - a. The protest of the Apostles against being worshiped (vss. 14, 15a).
 - b. The living God, the Maker of all things (vs. 15b).
 - c. His former dealings with the nations (vs. 16).
 - d. His witness to Himself in nature (vs. 17).
3. **The Result; the Sacrifice Prevented.** Acts 14: 18.

TOPICS FOR DISCUSSION.

Topic 1.

DIVINE INCARNATION.

(See Note 24, Lesson 14.)

1. What did the people of Lystra conclude about Paul and Barnabas? (Acts 14: 11-13.)
2. On what popular legend was this conclusion based?
3. What great truth lay at the foundation of this belief?
4. How did the belief in divine incarnation express itself in the religion of the Old Testament?
5. How was this belief fulfilled?
6. Why was a divine incarnation necessary?
7. What relation does Christianity sustain to the incarnation of Christ?

Topic 2.

GOD AND THE WORLD.

1. What message did Paul bring to the people of Lystra concerning God? (Acts 14: 15.)

2. What did Paul mean by describing Him as "the living God" ? (Write answers here. See Note 24.)
3. Why is it more reasonable to suppose that there is one eternal, self-existent God, than that there are more than one?
4. What did Paul affirm of God's relation to the world?
5. Why is it more reasonable to suppose that the order and perfection of the material universe are due to an intelligent Creator than to blind forces?
6. What attributes must necessarily be ascribed to a God who is Creator and Upholder of all things?
7. What practical advantages follow from the belief in one God rather than in many gods?

Topic 3.

GOD'S WAY WITH THE NATIONS.

1. What did Paul say about God's relation to the heathen nations of the world? (Acts 14: 16.)
2. What did he mean by the expression, "suffering them to walk in their own ways" ?
3. What nation was an exception to this general rule?
4. Of what, in the main, is the Old Testament the record?
5. Why may we suppose that God has had a purpose in the history of each nation?
6. Cite some instances of rulers and nations being under the direction or discipline of God. (Ex. 10: 1; Is. 10: 5-7; 45: 1-3; Hab. 1: 5, 6.)
7. How was God's way with the nations revealed in the preparation of the world for the coming of Christ?
8. How may God's way with the nations be justified?

Topic 4.

(Write answers here. See Note 24.)

THE SELF-REVELATION OF GOD IN NATURE.

1. Why was the fact that God had suffered the Gentiles to walk in their own ways (vs. 16) no justification for the present conduct of the Lystrans? (Acts 14: 17.)
2. What is the value of arguments for the existence of God drawn from the external world?
3. How can we account for the conviction of nearly all men in all ages that God exists?
4. What does the external universe declare concerning God to those who truly believe in Him? (Ps. 19: 1-4; Acts 14: 17.)
5. What is the external universe incapable of teaching men concerning God?
6. Why, then, is a higher revelation needed than is furnished by the light of nature?

Lesson 17. CHRISTIANITY FOR THE WORLD. The Decision of the Council at Jerusalem.

Acts 15: 1-35; Gal., ch. 2. About A.D. 50 or 51.

Note 27. — The admission of Gentiles into the church on no other condition than faith in Christ demanded a stupendous change of sentiment in the Jews. The conversion of Cornelius settled the fact that salvation was for the Gentiles, but did not decide the terms on which they might enter the church. On this question the Jews in other lands would naturally be more liberal than those in Palestine. When, therefore, some of the latter came to Antioch, where Gentiles were received on perfect equality with Jews, they were shocked, and insisted that they must be circumcised and obey the Mosaic law. So much discussion arose over this matter that the church sent Paul and Barnabas to the mother church at Jerusalem for a decision of the question.

In the debate at Jerusalem Peter took a prominent part, arguing earnestly for the freedom of the Gentiles from the Jewish law. Barnabas and Paul told how God had miraculously testified His approbation of their work among the Gentiles. James, the leader of the church in Jerusalem, then proposed a solution of the question to which the entire church agreed, and which was a substantial victory for Peter and Paul. If the incident narrated in Gal. 2: 11-21 occurred after this council at Jerusalem, as is commonly supposed, it would seem that Peter's courage strangely failed him when in company with the Judaizers at Antioch. In this lesson Peter, Paul and John appear together for the only time in the apostolic history.

GOLDEN TEXT: "With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5:1.)

SCRIPTURE, to be read in school or class: Acts 15: 22-29.

DAILY SCRIPTURE READINGS.

MONDAY.....Acts 15: 1-11;	} Peter and Paul at the Council in Jerusalem.
TUESDAY .....Acts 15: 12-21;	
WEDNESDAY ....Acts 15: 22-35.	} Paul's Account of the Council. Peter and Paul at Variance in Antioch. Circumcision a Badge of the Law. The Law Fulfilled through Love.
THURSDAY .....Gal. 2: 1-10.	
FRIDAY.....Gal. 2: 11-21.	
SATURDAY .....Gal. 5: 1-12.	
SUNDAY .....Gal. 5: 13-24.	

ANALYSIS OF SCRIPTURE MATERIAL.

PETER, PAUL AND JOHN AT THE COUNCIL IN JERUSALEM. Acts 15: 1-35; Gal. 2: 1-10.

Note 28.—So far as we know this was the only time when the Three Great Apostles met together.

- 1. The Occasion of the Council in Jerusalem.** Acts 15: 1, 2; Gal. 2: 1, 2*a*, 4, 5.
- 2. The History of the Council.** Acts 15: 3-29; Gal. 2: 1-5.
 - a.* Preliminary matters (Acts 15: 3-5; Gal. 2: 2*b*, 3).
 - b.* The opening debate (Acts 15: 6, 7*a*).
 - c.* The address of Peter (Acts 15: 7*b*-11).
 - d.* The report of Barnabas and Paul (Acts 15: 12).
 - e.* The address of James (Acts 15: 13-21).
 - f.* The decision of the council (Acts 15: 22-29).
- 3. Paul's Mission to the Gentiles Recognized by James, Peter and John.** Gal. 2: 6-10.
- 4. The Decision of the Council Reported to the Church in Antioch.** Acts 15: 30-35.

PETER AND PAUL IN ANTIOCH. Gal. 2: 11-21.

- 1. Peter's Inconsistent Conduct toward Gentiles.** Gal. 2: 11-14*a*.
- 2. Paul's Public Censure of Peter.** Gal. 2: 14*b*-21.

TOPICS FOR DISCUSSION.

Topic 1.

RELIGIOUS DISCUSSIONS.

(See Note 24, Lesson 14.)

1. What occasioned the discussion in the church at Antioch? (Acts 15: 1, 2, 24; Gal. 2: 1, 2*a*, 4, 5; see Expl. Note, in *App.*)
2. What should be the purpose of every religious discussion?
3. In what spirit should it always be undertaken?

4. How should we always regard the (Write answers here. See Note 24.) position of an opponent?
5. Why are religious discussions often characterized by bitterness?
6. Why are religious discussions unavoidable?
7. What good often results from them?

Topic 2.

HUMAN INTERPRETATIONS OF GOD'S WORD NOT INFALLIBLE.

1. To what did the Judaizers appeal against the free admission of the Gentiles into the church? (Acts 15: 1.)
2. To what did Peter and Paul appeal in favor of such admission? (Acts 15: 8, 12, *comp.* 10: 44-46; 11: 15-18.)
3. When a long-established interpretation of God's word conflicts with new light on its meaning or with a better understanding of God's works what should we do?
4. Why have such conflicts, especially in the realm of physical science, so often made Christians tremble for the stability of Christianity?
5. Why need intelligent Christians never be disturbed by them?

Topic 3.

SALVATION BY WORKS AND SALVATION BY FAITH.

1. What did the Judaizers claim as necessary to salvation? (Acts 15: 1.)
2. What was the Jewish idea of the method of salvation?
3. How had this method failed?
4. What new idea was now pressed by the Apostles? (Gal. 2: 16, 20, 21.)
5. What was the fundamental difference between Judaism and Christianity?
6. How does the fact that salvation is wholly of grace bear upon the universality of Christianity?

7. How does the requirement of faith as (Write answers here. See Note 24.) the only condition of salvation show that Christianity is adapted to all men?

Topic 4.

CHRISTIANITY FOR THE WORLD.

1. How did the Apostles at Jerusalem show that Christianity was intended for Gentiles as well as for Jews? (Gal. 2 : 9.)
2. How does Christianity prove itself to be destined for all men?
3. How does Christianity represent God in His relation to men?
4. How does it regard men in their relation to God?
5. How, in their relation one to another?
6. How, in their relation to sin and salvation?
7. Why have other religions failed to meet the needs of humanity?
8. Why is it impossible for the human race to outgrow the Christian religion?

Lesson 18. TYPES OF CONVERSION. Lydia and the Jailer.

Acts 15 : 36—16 : 40. About A.D. 51.

Note 29.—The refusal of John Mark to proceed into Asia Minor (Acts 13 : 13) bore sad fruit as Paul and Barnabas were about to undertake a second missionary journey. Barnabas, with the partiality of a close relative, insisted on taking him along, while Paul as strenuously opposed it. In consequence of this dissension Mark went with his cousin into Cyprus, while Paul chose as his companion Silas who had returned with them from the council at Jerusalem.

Passing overland through Syria and Cilicia Paul and Silas reached South Galatia, where they delivered the decision of the council to the churches in Derbe, Lystra, Iconium, and Antioch of Pisidia. At Lystra they were joined by Timothy, one of Paul's former converts at this place who was well reported of in the churches. Hindered by the Spirit from doing work either in Asia or in Bithynia, they came to Troas, where the Spirit unmistakably directed their course into Macedonia.

On reaching Philippi the evangelization of Europe began in a little prayer-meeting by the river bank. Lydia, a Jewess, was the first convert. At first success attended their work, and a flourishing church was established. Afterwards, however, they were persecuted and imprisoned, an event which led to the conversion of the jailer and his entire household. On their release from prison they immediately left the city.

GOLDEN TEXT: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:31.)

SCRIPTURE, to be read in school or class: Acts 16:22-34.

DAILY SCRIPTURE READINGS.

MONDAY	{ Acts 15:36-41. Acts 16:1-5.	Dissension between Paul and Barnabas. The Galatian Churches Revisited.
TUESDAY	{ Acts 16:6-10. Acts 16:11-15.	The Macedonian Call. The Conversion of Lydia.
WEDNESDAY	{ Acts 16:16-18. Acts 16:19-24.	The Demoniac Slave Girl Healed. Paul and Silas Imprisoned.
THURSDAY.....	{ Acts 16:25-34. Acts 16:35-40	The Jailer Converted. Paul and Silas Released.
FRIDAY	{ 2 Tim. 1:1-11; } { 2 Tim. 3:14-17. }	Timothy's Ancestry and Training.
SATURDAY .....	..1 Cor. 9:13-27.	"All Things to All Men."
SUNDAY	{ Lu. 9:1-6; } { Lu. 10:1-20. }	Power over Evil Spirits.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S SECOND MISSIONARY JOURNEY BEGUN. Acts 15:40—16:34.

1. Paul's Journey from Antioch to Philippi. Acts 15:40—16:12.

2. The Gospel in Philippi. Acts 16:13-34.

- a. The conversion of Lydia (vss. 13-15).
- b. The demoniac girl healed by Paul (vss. 16-18).
- c. Paul and Silas imprisoned (vss. 19-24).
- d. The jailer converted (vss. 25-34).

TOPICS FOR DISCUSSION.

Topic 1.

THE GUIDANCE OF THE HOLY SPIRIT.

(See Note 24, Lesson 14.)

1. Mention the instances wherein direct guidance by the Holy Spirit was given to Paul on this journey. (Acts 16:6, 7, 9, 10.)
2. How does the Holy Spirit lead men to-day?
3. How can we discern indications of the Spirit's guidance?
4. How should we yield to them?
5. What is true of those who are led by the Spirit? (Rom. 8:14.)
6. What practical results follow from an abiding consciousness of being thus led?

Topic 2.

(Write answers here. See Note 24.)

**THE CRY OF THE PERISHING
WORLD.**

1. What call came to Paul in the vision at Troas? (Acts 16:9.)
2. How does this call represent the cry of the heathen world?
3. Why ought we to respond to it?
4. In what various ways can this response be given?
5. How does failure in this duty react on ourselves? (*Comp.* Rev. 2:5.)

Topic 3.**TYPES OF CONVERSION.**

1. What were the leading characteristics in the conversion of Lydia? (Acts 16:14, 15.)
2. What, in that of the Philippian jailer? (Acts 16:27-34.)
3. In what respects were these conversions alike?
4. In what were they unlike?
5. Mention the peculiarities of some other conversions recorded in Scripture. (Acts 2:37-42; 8:26-38; 13:12; 17:11, 12.)
6. Why ought we not to expect all conversions to be alike in form?
7. What, nevertheless, is essential to true conversion?
8. Why is it often impossible to locate the precise moment of conversion?

Topic 4.**AGENCIES IN CONVERSION.**

1. What was the principal agency employed by the Holy Spirit in the conversion of Lydia and the jailer? (Acts 16:14^b, 31, 32.)
2. What external means were employed in the case of the jailer? (Acts 16:27-29.)
3. What external means were used in some of the cases referred to in question 5, Topic 3, above?

4. Why is it unwise for us to depend on (Write answers here. See Note 24.) any given class of external means to secure a conversion?
5. On what truths may we confidently depend?
6. Who is the supreme agent in conversion? (Jo. 3:3-8.)
7. How can we secure our own conversion?

Lesson 19. DIVINE FATHERHOOD AND HUMAN BROTHERHOOD. Paul on Mars' Hill.

Acts 17: 16-34. About A.D. 52.

Note 30.— A hundred miles southwest of Philippi lay Thessalonica, the political and commercial metropolis of Macedonia. Passing over the great Roman road which ran along the coast of the Ægean Sea, and without stopping at the smaller intermediate places, Paul, Silas and Timothy came to this populous and wealthy city. Luke was apparently left at Philippi. Following his usual custom Paul entered the synagogue and began preaching to the Jews. Some believed among both the Jews and proselytes, and the foundation of a flourishing church was laid. The conversion of a number of distinguished women aroused the jealousy of the unconverted Jews, who stirred up the rabble to persecute Paul and his friends so that they were compelled suddenly to flee.

On reaching Bercæ, about forty-five miles west of Thessalonica, Paul and his companions found a Jewish community unusually candid and hospitable to truth. But after a little while their work was interrupted by the outrageous conduct of Jewish enemies who followed them from Thessalonica. Again compelled to flee, Paul went alone to Athens, distant by water about two hundred and seventy-five miles.

On reaching Athens Paul sent for Silas and Timothy to come to him at once. While awaiting their arrival Paul's spirit was stirred as he saw this splendid city given over to idolatry. To representatives of the two leading philosophical schools Paul made a noble, but comparatively fruitless, exposition of the nature of the true God and of His relation to the world. His argument could not be answered except by unbelieving mockery.

GOLDEN TEXT: "In him we live, and move, and have our being." (Acts 17: 28a.)

SCRIPTURE, to be read in school or class: Acts 17: 1-9.

DAILY SCRIPTURE READINGS.

MONDAY.....Acts 17: 1-9.	Paul's Ministry in Thessalonica.
TUESDAY .....1 Thes. 2: 1-12.	Paul's Description of this Ministry.
WEDNESDAY .....Acts 17: 10-15.	Paul's Work in Bercæ.
THURSDAY .....Acts 17: 16-23; }	Paul's Address in Athens.
FRIDAY.....Acts 17: 24-34. }	
SATURDAY .....Is. 45: 18-25.	The Impotency of Idols.
SUNDAY .....Is. 46: 3-13.	No Gods like Jehovah.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S ADDRESS IN ATHENS. Acts 17: 16-34.

1. Paul's Indignation at Athenian Idolatry. Acts 17: 16-22a.

2. Paul's Address on Areopagus. Acts 17: 22b-34.

a. Introduction (vss. 22b, 23).

b. God's relation to the material universe (vs. 24).

c. God's relation to mankind (vss. 25-28).

d. The nature of God as contrasted with idols (vs. 29).

e. God's moral government over men (vss. 30, 31).

f. The results of this address (vss. 32-34).

TOPICS FOR DISCUSSION.

Topic 1.

THE OVERTURNING POWER OF THE GOSPEL.

(See Note 24, Lesson 14.)

1. How did the Jews in Thessalonica characterize Paul and his companions? (Acts 17: 6.)
2. What was the relative position of good and evil in the world at that time?
3. In what sense was this charge a profound truth?
4. How does the Gospel propose to overturn the world?
5. What evidences have we that this work is in process of accomplishment?
6. How can we be assured that it will be ultimately completed?

Topic 2.

RELIGIOUS CANDOR.

1. For what were the Berean Jews especially commended? (Acts 17: 11.)
2. Why is it so hard for men to be open-minded toward religious truth?
3. Why should we not blindly decry new views or methods?
4. Why should new views not be accepted without careful examination?
5. Why should they always be tested by the Scriptures?
6. What guidance is promised to those who sincerely desire to know what the Scriptures teach? (Jo. 16: 13.)

Topic 3.

(Write answers here. See Note 24.)

“AN UNKNOWN GOD.”

1. What did Paul find in Athens? (Acts 17: 23.)
2. How did the erection of this altar show the insufficiency of human wisdom?
3. How is God regarded by modern “agnostics”?
4. How has God met the inability of the human mind to find Him out?
5. To whom does He reveal Himself? (Is. 57: 15; Mt. 5: 8.)

Topic 4.

THE UNITY AND FATHERHOOD OF GOD.

1. What did Paul announce to the Athenians respecting God's relation to the universe? (Acts 17: 24, 25.)
2. From this relation to the universe what must be inferred as to the unity of God?
3. With what Grecian ideas did this doctrine of the divine unity conflict? (Acts 17: 16.)
4. In quoting from Aratus (vs. 28) what did Paul imply as to God's relation to men?
5. What Greek beliefs about the gods were in harmony with their thought of this relation? (vs. 29.)
6. What personal obligation is based on our knowledge of God's Fatherhood? (Mt. 5: 44-48.)

Topic 5.

THE UNITY AND BROTHERHOOD OF MEN.

1. What did Paul teach the Athenians respecting the origin of man? (Acts 17: 26.)
2. What did he mean by the expression, “of one all nations”?
3. With what belief of the Greeks did this doctrine conflict?

4. How is the doctrine of the unity of God (Write answers here. See Note 24.) related to that of the unity of the human race?
5. Why does the fatherhood of God lead us to infer the brotherhood of man?
6. What universal social relations spring from this race-connection?
7. How does this race-connection influence the moral life of humanity?
8. What obligation does it lay on us?

Lesson 20. DIVINE COMFORT IN TROUBLE. Paul in Corinth.

Acts 18: 1-22; 1 Thes., ch. 3. About A.D. 52-54.

Note 31.—Probably Paul remained in Athens only until the arrival of Silas and Timothy. He sent Timothy back to the church in Thessalonica concerning which he felt great anxiety (1 Thes. 3: 1, 2). Silas also seems to have been sent to some point in Macedonia (Acts 18: 5), perhaps to Philippi. After this Paul passed on alone to Corinth about forty-five miles away.

Paul seems to have been greatly discouraged during his work in Corinth. From almost every city where he had preached, he had been forced to flee for his life. In Athens his arguments had been greeted with polite mockery. In Corinth the doors of the synagogue were soon closed against him. If Paul became deeply depressed, and doubted perhaps whether he might not have misunderstood the leadings of Providence, it was only because he was human. Two incidents quickly revived his spirits. The first was the cheering news from Thessalonica brought by Timothy; the other was a direct divine assurance of protection and great success in Corinth. This promise was fulfilled in a ministry of a year and a half in that city, and in the establishment there of one of the most important of the Gentile churches. It was during this ministry that Paul wrote the first two of that series of Epistles which constitutes one of the most precious heritages of the church.

Toward the close of this ministry Paul was arrested, but according to God's promise was discharged without harm. Crossing the Ægean Sea he made a short visit to Ephesus. Thence he hurried to Jerusalem, and from there back to Antioch. This second missionary journey occupied about four years, A.D. 51-54.

GOLDEN TEXT: "The Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee." (Acts 18: 9, 10a.)

SCRIPTURE, to be read in school or class: Acts 18: 1-11.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 18: 1-11.	The Founding of the Church in Corinth.
TUESDAY	1 Thes., ch. 3.	Paul Comforted by Good News.
WEDNESDAY	1 Cor. 2: 1-3: 2.	Paul's Preaching in Corinth Described.

THURSDAY.....	1 Cor. 9: 1-12;	} Paul's Ministry in Corinth not a Financial Burden to the Church.
FRIDAY	1 Cor. 9: 13-27;	
SATURDAY.....	2 Cor. 11: 1-12.	
SUNDAY	Acts 18: 12-22.	The Second Missionary Journey Ended.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S FIRST MINISTRY IN CORINTH. Acts 18: 1-17; 1 Thes., ch. 3.

1. Paul's Work among the Jews in Corinth. Acts 18: 1-4, 5*b*.
2. His Work Transferred to the Gentiles. Acts 18: 6, 7.
3. Paul Encouraged and Comforted. Acts 18: 5*a*, 8-10; 1 Thes., ch. 3.
 - a.* By the coming of Silas and Timothy (Acts 18: 5*a*; 1 Thes., ch. 3).
 - b.* By the prosperity of his work (Acts 18: 8).
 - c.* By divine assurances of protection and success (Acts 18: 9, 10).
4. The Divine Promises Fulfilled. Acts 18: 11-17.
 - a.* By Paul's long continuance in this ministry (vs. 11).
 - b.* By his dismissal unharmed when brought before Gallio (vss. 12-17).

TOPICS FOR DISCUSSION.

Topic 1.

MINISTERIAL SUPPORT.

(See Note 24, Lesson 14)

1. Why did Paul refuse pecuniary aid from the Corinthians? (Acts 18: 3; 1 Cor. 9: 12*b*, 15-19; 2 Cor. 12: 14.)
2. Why did he not refuse aid from Macedonia? (2 Cor. 11: 8, 9.)
3. What general principle, nevertheless, did he hold respecting ministerial support? (1 Cor. 9: 7-14.)
4. Of what did he make himself an example? (2 Thes. 3: 7-10.)
5. How are churches benefited by giving their pastors a liberal support?
6. Why should churches guard themselves against a spirit of penuriousness?
7. Why should pastors guard themselves against a suspicion of self-seeking?

Topic 2.

CHRISTIAN FRIENDSHIPS.

1. What pleasant companionship did Paul find on reaching Corinth? (Acts 18: 2, 3.)
2. How did he afterwards show his regard for the friendship thus formed? (Acts 18: 18; Rom. 16: 3; 2 Tim. 4: 19.)

3. What was the closest tie that cemented this attachment? (Write answers here. See Note 24.)
4. How does the love of Christ purify and strengthen earthly friendships?
5. What must be the basis of every enduring friendship?

Topic 3.

RELIGIOUS DESPONDENCY.

1. How did Paul describe his feelings after reaching Corinth? (1 Thes. 3: 1-7.)
2. What led him to feel in this way?
3. Mention some other instances in Scripture of religious despondency. (1 Ki. 19:4; Job 3: 1-6 ff.; 6: 8, 9; Ps. 42: 1-7; Jer. 15: 15-18; Mt. 11: 2, 3.)
4. What are some prominent reasons for religious despondency?
5. How far may such feelings result from bodily conditions?
6. In times of depression what are we liable to forget?
7. Do such feelings affect our real relation to God?
8. What should our consolation be? (Ps. 42: 8-11.)

Topic 4.

DIVINE COMFORT IN TROUBLE.

1. Mention some of the various ways in which God comforted Paul in Corinth. (Acts 18: 5a, 8-10; see Analysis of Scripture Material.)
2. How does he describe God in view of His comforting grace? (2 Cor. 1: 3.)
3. What is the divine purpose in this grace? (2 Cor. 1: 4.)
4. How does this purpose illustrate the spirit of Christianity?
5. How did Paul regard his afflictions? (2 Cor. 4: 17, 18.)
6. What is the purpose of all afflictions? (Heb. 12: 11.)
7. How may we be comforted in trouble? (Ps. 23: 4; Is. 61: 1-3; 66: 13.)

Lesson 21. THE COMING AGAIN OF CHRIST.

Selections from 1 and 2 Thessalonians. Written from Corinth, about A.D. 53.

Note 32.—The first Epistle to the Thessalonians was written by Paul from Corinth a few months after the founding of the church in Thessalonica. This church was composed for the most part of Gentiles who had joyfully received the Gospel, but who had quickly been deprived of Paul's instructions and guidance by the persecution which drove him away. His anxiety concerning them was intense. He made several attempts to return, but "Satan hindered" him (1 Thes. 2: 18). Finally he sent back Timothy from Athens to visit and comfort them.

Timothy rejoined Paul in Corinth. The cheering news that he brought of the faith and love of the Thessalonian converts, and of their steadfastness in persecution, lifted Paul from the depths of despondency to the pinnacle of joy and gratitude. He immediately dispatched to them a letter in which he poured out his heart in thanksgiving for their fidelity, in affection for them personally, in comfort and encouragement in view of their manifold trials, and in such instructions as were especially adapted to their needs. Instruction, however, was only incidental. The letter had a higher aim. It was a substitute for a personal visit by Paul, and sought to bind the church closer to himself in the bonds of Christian confidence and love.

The second Epistle was written a short time after the first, and supplements it. It treats of the same general topics, which in some instances are expanded for the purpose of correcting misapprehensions raised by the first letter. This is especially true in respect to the hope of the speedy coming again of Christ, which seems to have formed a more prominent element in the early, than in the later, preaching of Paul.

GOLDEN TEXT: "The Lord direct your hearts into the love of God, and into the patience of Christ." (2 Thes. 3: 5.)

SCRIPTURE, to be read in school or class: 1 Thes., ch. 1.

DAILY SCRIPTURE READINGS.

MONDAY.....	{ 1 Thes., ch. 1; } { 1 Thes. 2: 13-20. }	Paul's Thanksgiving for the Thessalonians, and Anxiety to Revisit them.
TUESDAY.....	1 Thes. 4: 1-12.	Warnings against Heathen Vices.
WEDNESDAY....	1 Thes. 4: 13-5: 11.	The Coming again of the Lord.
THURSDAY	1 Thes. 5: 12-28.	Various Exhortations.
FRIDAY.....	2 Thes., ch. 1.	Further Thanksgiving and Comfort.
SATURDAY	2 Thes., ch. 2.	Errors Concerning the Advent Corrected.
SUNDAY	2 Thes., ch. 3.	Closing Exhortations and Instructions.

ANALYSIS OF SCRIPTURE MATERIAL.

THE COMING AGAIN OF CHRIST. 1 Thes. 4: 13-5: 11; 2 Thes. 2: 1-12.

1. The Christian Dead at the Second Coming. 1 Thes. 4: 13-18.

- a. Comforting assurances concerning them (vss. 13-15).
- b. The advent and resurrection described (vs. 16).
- c. The ascension of all believers (vss. 17, 18).

2. The Time of the Coming. 1 Thes. 5: 1-11.

- a. Its unexpectedness (vss. 1-4).
- b. Exhortations to watchfulness and sobriety (vss. 5-11).

3. Errors Respecting the Advent Corrected. 2 Thes. 2: 1-12

- a.* Warning against believing it to be at hand (vss. 1-3*a*).
b. Signs that must precede it (vss. 3*b*-12).

TOPICS FOR DISCUSSION.**Topic 1.****THE DEAD IN CHRIST.**

(See Note 24, Lesson 14.)

1. How did Paul comfort the Thessalonians concerning those who fell asleep in Christ? (1 Thes. 4: 13, 14.)
2. Why were the Thessalonians distressed concerning them?
3. What special revelation had Paul received touching this matter? (1 Thes. 4: 15, 16*b*.)
4. Does the expression "fall asleep" imply a state of unconsciousness prior to the resurrection?
5. On what historical fact is the resurrection of believers dependent? (1 Thes. 4: 14; 1 Cor. 15: 20-22; 2 Cor. 4: 14.)

Topic 2.**MOURNING FOR THE DEAD IN CHRIST.**

1. What did Paul say to the Thessalonians about sorrowing for those who fall asleep in Christ? (1 Thes. 4: 13.)
2. What is the Christian's hope in view of death? (2 Cor. 4: 16-5: 4.)
3. What is the attitude of the Scriptures toward mourning for the dead?
4. How may such sorrow be made a blessing?
5. How may it become a downright sin?
6. How should it be affected by Christian faith?

Topic 3.**THE COMING AGAIN OF CHRIST.**

1. How did Paul describe the Second Advent? (1 Thes. 4: 16.)

2. What other descriptions are given of this event? (Write answers here. See Note 24.) (Mt. 16: 27; 24: 29-31; 25: 31; Acts 1: 9-11; 2 Pet. 3: 10.)
3. How is this prophetic language to be interpreted?
4. What is the meaning of the word "parousia" which is used by Christ and His Apostles to designate His coming?
5. Why may we regard this coming, not as a single event, but as an historical process?
6. Why was our Lord compelled to speak of it as an event?
7. Why did He primarily connect it with the destruction of Jerusalem by the Romans?
8. What place should this hope of Christ's return occupy in the mind and heart of His church?

Topic 4.

THE TIME OF CHRIST'S RETURN.

1. What did Paul say about the exact time of the coming? (1 Thes. 5: 1-4.)
2. How did he suggest that he expected it before his own death? (1 Thes. 4: 15.)
3. What was the expectation of the early church in this respect? (Acts 3: 19-21; 1 Cor. 7: 29-31; 15: 51, 52; Heb. 10: 37; Jas. 5: 7-9; 1 Pet. 4: 7.)
4. On what was this expectation probably based? (Mt. 10: 23; 16: 28; 24: 34.)
5. What partial fulfilments took place in the apostolic age?
6. What two theories are held concerning the relation of the Millennium (Rev. 20: 1-10) to Christ's return?
7. Why are both these theories untenable?
8. What must be concluded from the failure of all attempts to predict coming events from Biblical data?

Lesson 22. LAW AND GRACE.

Selections from Galatians. Written about A.D. 53 or 54; place uncertain.

Note 33.— It is possible that Paul's Epistle to the Galatians was written at Corinth, or while he was on the way home from his second missionary journey. It seems more probable, however, that it was written from Antioch during the interval between his second and third journeys. On the return from Corinth Timothy would very naturally leave Paul at Ephesus, in order to take the great overland trade route to his home in Lystra. In this case he would, on arriving in Galatia, learn of the strange defection in the churches there, and as a faithful friend of Paul inform him of it at once. Whether this information reached Paul in this or in some other way the Epistle was evidently written under the pressure of sudden and unexpected news.

The method followed by the Judaizers consisted in undermining the love of the Galatians for Paul, and in destroying their confidence both in his apostolic authority and in the Gospel preached by him. The situation demanded immediate action. Apparently unable to visit these churches at once, Paul wrote them an Epistle which prepared the way for his coming. In this he defended his apostolic authority, rebuked the Galatians for their fickleness and folly in permitting themselves to be led from the freedom of the Gospel into the beggarly bondage of the law, and presented an argument for the truth and superiority of the Gospel so conclusive that his triumph over the Judaizers in Galatia was complete.

GOLDEN TEXT: "The law hath been our tutor to bring us unto Christ, that we might be justified by faith." (Gal. 3 : 24.)

SCRIPTURE, to be read in school or class : Gal. 5 : 2-12.

DAILY SCRIPTURE READINGS.

(A brief analysis of the Epistle to the Galatians.)

MONDAY	{ Gal. 1 : 1-10.	Paul's Rebuke of the Galatian Apostasy.
TUESDAY	{ Gal. 1 : 11-24; } Gal., ch. 2.	Paul's Defense of his Apostleship.
WEDNESDAY	Gal. 3 : 1-22; } THURSDAY Gal. 3 : 23-4 : 11; } FRIDAY Gal. 4 : 12-5 : 1; } SATURDAY Gal. 5 : 2-26. }	Paul's Argument for the Freedom of the Gentiles from the Jewish Law.
SUNDAY	Gal., ch. 6.	General Exhortations, and Conclusion.

Note 34.— ANALYSIS OF SCRIPTURE MATERIAL. The brief analysis of the Epistle to the Galatians given in the Daily Scripture Readings will be found sufficient for the purposes of this lesson.

TOPICS FOR DISCUSSION.

Topic 1.

LEGALISM IN RELIGION.

(See Note 24, Lesson 14.)

1. How had God's acceptance of the Galatians been shown? (Gal. 3 : 2.)
2. Of what was this gift absolute proof?
(Acts 10 : 44-48; 11 : 15-17.)

3. Had this gift been obtained by works (Write answers here. See Note 24.) or by faith?
4. What is here meant by "works"?
5. What is the central idea of legalism in religion?
6. How is this legalism shown to-day?
7. Why is it insufficient?

Topic 2.

NATURE, LAW AND GRACE.

1. For what purpose was the law given? (Gal. 3: 19.)
2. What was the natural state of man before the law came?
3. How is the divine disapproval of sin expressed apart from the law?
4. How did the law still further show this disapproval?
5. How in particular did it serve as a preparation for Christ? (Gal. 3: 24, Golden Text.)
6. When God had already given the law, why did He also give His Son? (Rom. 8: 3, 4.)
7. How is the divine treatment of men under nature, law, and grace essentially harmonious?

Topic 3.

SONS AND HEIRS.

1. What did Paul say as to the condition of those under the law? (Gal. 4: 1-3.)
2. What did he mean by the phrase "in bondage under the rudiments of the world"?
3. How was deliverance from this bondage procured? (Gal. 4: 4, 5a.)
4. Into what new relationship has this deliverance translated us? (Gal. 4: 5b.)
5. What inward assurance of this is given? (Gal. 4: 6, *comp.* Rom. 8: 15, 16.)
6. What gracious consequence follows? (Gal. 4: 7, *comp.* Rom. 8: 17.)

Topic 4.

(Write answers here. See Note 24.)

LAW AND LOVE.

1. Unto what are Christians called?
(Gal. 5 : 13*a*.)
2. Against what must they guard themselves?
(Gal. 5 : 13*b*.)
3. What is the extent of the freedom which Christ gives them?
4. How can those under the Gospel fulfil the law? (Gal. 5 : 14; Jas. 2 : 8; Mt. 22 : 37-40.)
5. How are the demands of the law satisfied by love?

Lesson 23. CHRISTIANITY AND BUSINESS. Paul in Ephesus.

Acts 18 : 23—19 : 41. About A.D. 54-57.

Note 35.—The cordial reception accorded to Paul by the Jews in Ephesus on his way from Corinth to Syria determined him to return as soon as possible and to devote whatever time he could to a ministry in that large metropolis of Western Asia.

After a brief stay at Antioch in Syria Paul began his third missionary journey. His first work was among the Galatian churches. If any remnant of Judaistic influence remained it was completely destroyed by his personal presence. This was apparently his last visit to these first-fruits of his work among the Gentiles.

It will be remembered that on leaving Corinth Paul took Priscilla and Aquila to Ephesus. Here, after his departure, they met a learned Alexandrian Jew named Apollos, who had received John's baptism, but was apparently ignorant of the fulfilment of John's mission in the ministry of Jesus of Nazareth. His deficiencies were supplied by the instructions given him by Priscilla and Aquila, and forthwith he began with great power to proclaim Jesus as the Messiah. Crossing over to Corinth, shortly before Paul returned to Ephesus, he preached there also with great eloquence.

Paul's expectation of success among the Jews in Ephesus was not realized. After a few months he separated himself and his converts from the synagogue, and then began a direct work among the Gentiles. This work continued nearly three years, and was attended by such success that the influence of the Gospel was felt throughout the great province of Asia. At this time, probably, the seven churches of Asia (Rev., chs. 2, 3) were founded.

GOLDEN TEXT: "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20 : 31.)

SCRIPTURE, to be read in school or class : Acts 19 : 8-20.

DAILY SCRIPTURE READINGS.

MONDAY.....	{ Acts 18: 23. Acts 18: 24-28. Acts 19: 1-7.	Paul's Last Visit to Galatia.	
TUESDAY		Acts 19: 8-22.	Apollos at Ephesus and at Corinth. Disciples of John Rebaptized by Paul. Two Years of Great Success in Ephesus.
WEDNESDAY		Acts 19: 23-41.	Demetrius and the Silversmiths.
THURSDAY.....	I Cor. 16: 1-14.	A "Great Door" Opened in Ephesus.	
FRIDAY	2 Cor. I: 1-14.	Paul's Sore Afflictions in Asia.	
SATURDAY	2 Cor., ch. 4.	The Faithfulness of Paul's Ministry.	
SUNDAY	2 Cor. 6: 1-13.	Reminiscences of Paul's Sufferings.	

ANALYSIS OF SCRIPTURE MATERIAL.

SELF-INTEREST AND CHRISTIANITY. Acts 19: 23-41.

1. **Demetrius's Appeal to the Silversmiths.** Acts 19: 23-27.
2. **The Riot and its Result.** Acts 19: 28-41.
 - a. The wrath of the silversmiths (vss. 28, 29).
 - b. Paul's peril and rescue (vss. 30, 31).
 - c. The mistake of the Jews (vss. 32-34).
 - d. The dispersion of the mob (vss. 35-41).

TOPICS FOR DISCUSSION.

Topic 1.

THE GREED OF WEALTH.

(See Note 24, Lesson 14.)

1. What serious opposition did the Gospel encounter in Ephesus? (Acts 19: 24-27.)
2. How had the Gospel already proved its divine origin and power in this city? (Acts 19: 11-20.)
3. Why did Demetrius and his craftsmen oppose it?
4. Give some modern illustrations of such hypocrisy.
5. How is the greed of gain related to other evils? (1 Tim. 6: 10.)
6. Why can we not love both God and money? (Mt. 6: 24.)

Topic 2.

CHRISTIANITY AND BUSINESS.

1. How did the spread of Christianity affect the business of the silversmiths in Ephesus? (Acts 19: 27a.)
2. On what pretense did they oppose it? (Acts 19: 27b, 28.)
3. What was the real ground of their hostility?

4. What kinds of business are incompatible with Christianity? (Write answers here. See Note 24.)
5. How is selfishness related to most of the business of to-day?
6. Can business be successfully conducted on Christian principles?
7. What principles must finally prevail in all business?

Topic 3.**THE SUPREME CONFLICT.**

1. Why was the riot in Ephesus a most encouraging sign to Paul? (Acts 19:26, 27.)
2. How does this illustrate one effect of Christ's mission into the world? (Mt. 10:34.)
3. What are the causes of this conflict?
4. What are the means employed on either side? (2 Cor. 10:4; Ps. 37:32; Jer. 11:19; Heb. 11:33-38.)
5. How do the comparative positions of Christ and Diana then and now typify the issue of this conflict?
6. Why can no enemies ever destroy the Christian faith?

Topic 4.**MOB VIOLENCE.**

1. How did the mob at Ephesus conduct itself? (Acts 19:32-34.)
2. What constitutes the real difference between a mob and an orderly assembly?
3. Wherein lies the great peril attending any action taken by a mob? (Acts 19:32, 37.)
4. What more reasonable course was open to Demetrius and the craftsmen? (Acts 19:38, 39.)
5. When are men most likely to employ violence to secure their ends?
6. Why is this always inexcusable?
7. What should our attitude be toward our enemies? (Rom. 12:19-21.)

Lesson 24. UNITY IN THE CHURCH. Party Spirit in Corinth Rebuked.

1 Cor. 1: 10—3: 17. Written from Ephesus, about A.D. 57.

Note 36. — The presence in Corinth of Apollos, the learned and eloquent Alexandrian (see Note 35), caused quite a diversion in his favor. Not that he consciously antagonized the influence of Paul or sought to win the hearts of his converts; but the brilliancy of his style so greatly attracted some that they attached themselves to him. Others clung with undiminished loyalty to Paul, their spiritual father. From the fact that there was also a party calling itself by the name of Cephas, or Peter, it is possible that he may have visited Corinth during Paul's absence, and that some may have felt disposed to accept him as their leader because of his relation to Christ and to the other Apostles. There seems also to have been a fourth party, which rejected all human leadership and called itself by the name of Christ. All these factions appear to have originated in personal preferences for certain religious teachers rather than in doctrinal differences.

During Paul's long ministry in Ephesus he was in frequent communication with the Corinthian church. He was greatly distressed not only by this party spirit, but also because of errors and corrupt practices which had obtained a footing. In a letter, the first of the two surviving Epistles to this church, written partly because of information conveyed through messengers (1 Cor. 1: 11), and partly in response to a letter of inquiry (1 Cor. 7: 1), he addressed himself to the task of correcting the existing evils, and of imparting the needed instruction.

GOLDEN TEXT: "Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.)

SCRIPTURE, to be read in school or class. 1 Cor. 3: 1-9.

DAILY SCRIPTURE READINGS.

MONDAY	1 Cor. 1: 1-17.	Introduction. The Factions in Corinth. The Simplicity of Paul's Preaching and the Reasons for it.
TUESDAY	1 Cor. 1: 18-31; }	
WEDNESDAY	1 Cor. 2: 1-3: 4. }	
THURSDAY	1 Cor. 3: 5-17.	Ministers Nothing, the Work Everything.
FRIDAY	1 Cor., ch. 8.	Concerning Things Sacrificed to Idols.
SATURDAY	1 Cor. 10: 1-22.	Warnings against Idolatry.
SUNDAY	1 Cor. 11: 17-34.	Disorders at the Lord's Supper Reproved.

ANALYSIS OF SCRIPTURE MATERIAL.

PARTY SPIRIT IN CORINTH CONDEMNED. 1 Cor. 1: 10—3: 17.

1. The Factions in the Corinthian Church Described. 1 Cor. 1: 10-17.

- a. The four factions around four leaders (vss. 10-12).
- b. No human leader can take the place of Christ (vss. 13-17).

2. Division Based on the Simplicity of Paul's Preaching Unreasonable. 1 Cor. 1: 18-3: 4.

- a. Such simplicity accorded with the nature of the Gospel (1: 18-25).
- b. It was necessitated by the immaturity of the Corinthians themselves (1: 26-3: 4).

3. Dividing the Church over Ministers a Sin. 1 Cor. 3: 5- .

- a. Because all ministers are dependent on God's help (vss. 5-7).
- b. Because their work is one (vss. 8, 9).
- c. Because their accountability is to God (vss. 10-15).
- d. Divine judgments threatened on those who divide the church (vss. 16, 17).

TOPICS FOR DISCUSSION.**Topic 1.****UNITY IN THE CHURCH.**

(See Note 24, Lesson 14.)

1. What disturbing influences appeared in the church at Corinth during Paul's ministry in Ephesus? (1 Cor. 1: 11, 12.)
2. In whom is the church a spiritual unity? (vs. 13, *comp.* Eph. 2: 19-22.)
3. How may the unity of the church be lost?
4. How shall we distinguish between party spirit and loyalty to one's own denomination?
5. What are some evils that arise from factions in the church?
6. How do they affect the development of the spiritual life?
7. Why are they utterly condemnable?
8. What is the cure for these evils?

Topic 2.**THE WISDOM OF THE WORLD, AND THE WISDOM OF GOD.**

1. In justifying the simplicity of his preaching, what two kinds of wisdom did Paul contrast? (1 Cor. 1: 20-25.)
2. What is denoted by "the wisdom of the world"?
3. How had this wisdom failed to satisfy the religious needs of men?
4. How does the Gospel appear to the worldly wise?
5. Why is he foolish who trusts to this wisdom?
6. What is meant by "the wisdom of God," and where is it to be found?

7. What is this wisdom able to do for (Write answers here. See Note 24.)
men?
8. By whom is it revealed? (1 Cor. 2 :
9, 10.)
9. How has this wisdom, which the world
calls "foolishness," affected the in-
tellectual enlightenment of mankind?

Topic 3.

THE TEST OF CHRISTIAN TEACHINGS.

1. How did Paul describe his own work
at Corinth, and that of subsequent
teachers? (1 Cor. 3 : 10-12.)
2. How was each man's teaching to be
tested? (vss. 13-15.)
3. What is the only abiding Foundation
for all work in the church?
4. What is meant by superstructures of
"gold, silver," etc.?
5. Why is each teacher's work to be
tested?
6. How does the great principle illustrated
in Paul's counsel to Christian teachers
apply to other men?
7. What will be the reward of those whose
life-work stands the test?
8. What will be the loss of those whose
work perishes?
9. How can a man be saved and yet all
his works perish?

Topic 4.

THE CHURCH, GOD'S TEMPLE.

1. What constitutes now the temple of
God on earth? (1 Cor. 3 : 16.)
2. How is the holiness of this temple
manifested?
3. How is its unity revealed?
4. How may the glory and sanctity of this
temple be marred?
5. How does God show His indignation
at those who by quarrels, or other
misconduct, mar His temple? (1
Cor. 3 : 17.)

Lesson 25. THE SUPREMACY OF LOVE.

I Cor., ch. 13.

Note 37. — The great evidence of conversion in the apostolic age was the gift of the Holy Spirit, and this was commonly accompanied, as at Pentecost, by a variety of other "gifts." Among these one of the most conspicuous was that known as the gift of tongues. This ecstatic but unintelligible utterance of fervid devotion impressed the unthinking multitude far more than other more useful but less showy gifts. At Corinth especially its value was exaggerated, and hence greatly coveted, while other gifts much more important to the individual and to the church were undervalued. In answer to a direct inquiry from the Corinthians Paul discussed the relative value of those spiritual gifts. He taught that this gift, which so greatly flattered their vanity and love of popular applause, held a very subordinate rank. He did not despise it, but so small was its practical value that he affirmed, "I had rather speak five words with my understanding, than ten thousand words in a tongue."

While showing the comparative worth of various gifts, and exhorting the Corinthians to desire the greater ones, he tells them that he had "a still more excellent way" to show them. Thereupon he indited that immortal pean to Christian love which is universally recognized as one of the noblest and most eloquent utterances, not only in the Bible, but in the world's literature.

GOLDEN TEXT: "Now abideth faith, hope, love, these three; and the greatest of these is love." (I Cor. 13:13.)

SCRIPTURE, to be read in school or class. I Cor., ch. 13.

DAILY SCRIPTURE READINGS.

MONDAY	I Cor. 12: 1-11.	Diversity of Spiritual Gifts.
TUESDAY	I Cor. 12: 12-31.	Each Gift Needed in its Place.
WEDNESDAY . .	I Cor., ch. 13.	Love Greater than All Gifts.
THURSDAY . . .	I Cor. 14: 1-12; }	The Gift of Prophecy Better than the Gift of Tongues.
FRIDAY	I Cor. 14: 13-25. }	
SATURDAY . . .	I Cor. 14: 26-40.	Orderly Conduct in Public Assemblies.
SUNDAY	Eph. 4: 1-16.	The Purpose of All Gifts.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S PANEGYRIC OF LOVE. I Cor., ch. 13.

1. All Spiritual Gifts Worthless without Love. I Cor. 13:1-3.
2. The Characteristics of Love. I Cor. 13:4-7.
3. Love Permanent, Gifts Transient. I Cor. 13:8-12.
4. The Eternal Supremacy of Love. I Cor. 13:13.

TOPICS FOR DISCUSSION.

Topic 1.

SPIRITUAL GIFTS.

(See Note 24, Lesson 14.)

1. What spiritual gifts are mentioned in I Cor. 13:1, 2?

2. What others are referred to in 1 Cor. (Write answers here. See Note 24.)
12: 8-10?
3. Into what two classes may these gifts be divided?
4. Which were peculiar to the apostolic age?
5. Why were they given?
6. What is meant by a "gift" to-day?
7. Why should the humblest gift not be despised?
8. Why should every gift be cultivated?

Topic 2.

GIFTS WITHOUT LOVE.

1. What is Paul's estimate of gifts not dominated by love? (1 Cor. 13: 1-3.)
2. What is the nature of that love which he commends?
3. How is it distinguished from love of truth, love of a cause, love of humanity, etc.?
4. In what sense are the greatest attainments or the greatest sacrifices worthless without love?
5. Why is a man destitute of love not a Christian?

Topic 3.

THE CHARACTERISTICS OF LOVE.

1. Mention the fifteen characteristics which Paul ascribes to love. (1 Cor. 13: 4-7.)
2. Why did Paul give this long description of love?
3. Why are patience, humility, decorum, etc., ranked as characteristics of love?
4. How do these characteristics cooperate to make a true Christian gentleman?
5. In whom have they found a perfect and complete exemplification?

Topic 4.

(Write answers here. See Note 24.)

THE ETERNAL SUPREMACY OF LOVE.

1. What did Paul say about the permanency of love as compared with gifts? (1 Cor. 13: 8-13.)
2. What purpose is served by these gifts in the present life?
3. Why must they of necessity disappear when "the perfect" is come?
4. In what sense are faith, hope, and love eternally permanent?
5. Why is love superior to faith?
6. Why is it superior to hope?
7. Why is it "the greatest thing in the world"?

Lesson 26. REVIEW OF LESSONS 14-25.

Note 38. — SUMMARY OF EVENTS IN LESSONS 14-25. *1. Paul's Training and Missionary Work.* — Paul's training included his preaching in Damascus, his retirement into Arabia, his first visit to Jerusalem to see Peter, his labors in Cilicia and Syria, the years spent with Barnabas in Antioch, and his visit to Jerusalem to carry alms (Les. 14). *The First Missionary Journey*, undertaken by Barnabas, Saul, and John Mark, began with a tour of Cyprus, and after the return of John Mark, continued in Antioch of Pisidia, Iconium, Lystra, and Derbe, and resulted in the establishment of the Galatian churches (Less. 15, 16). *The Council in Jerusalem*, necessitated by the presence of Judaizers at Antioch in Syria, took Paul to Jerusalem a third time, and resulted in freeing the Gentiles from bondage to the Jewish law (Les. 17). *The Second Missionary Journey*, undertaken by Paul and Silas, began by revisiting the Galatian churches, where, at Lystra, Timothy joined the missionary company. Led by the Spirit they proceeded to Troas, and thence to Philippi in Europe, where a church was planted (Les. 18). Driven from place to place by persecution Paul and his company went from Philippi to Thessalonica, where another church was established, and thence to Berea, whence Paul proceeded alone to Athens where he had small success (Les. 19). From Athens he passed on to Corinth where in a ministry of about a year and a half he founded one of his chief churches. Thence he returned to Antioch in Syria by way of Jerusalem, this being his fourth visit there since his conversion (Les. 20). *The Third Missionary Journey* began like the second by revisiting the Galatian churches, whence Paul passed on to Ephesus, where in a ministry of nearly three years he established a large church and made the Gospel felt throughout the province of Asia (Les. 23). The above training and work extended over a period of about twenty-two years.

2. Paul's Epistles Written During this Period. — During Paul's ministry in Corinth on his second missionary journey he wrote the two Epistles to the Thessalonians, expressing his joy over their Christian steadfastness and giving them instructions concerning the coming again of Christ (Les. 21). Possibly at Corinth or on his way back

to Antioch, but more likely after his arrival in that city, he wrote the Epistle to the Galatians in order to counteract the work of the Judaizers in Galatia (Les. 22). While at Ephesus on his third journey he wrote the first Epistle to the Corinthians. In this he condemned the party spirit and corrected the abuses and immoralities that had sprung up among them, and replied to certain questions asked him by the church (Les. 24, 25).

GOLDEN TEXT: "When that which is perfect is come, that which is in part shall be done away." (1 Cor. 13: 10.)

SCRIPTURE, to be read in school or class: 1 Cor. 15: 1-11.

DAILY SCRIPTURE READINGS. PAUL'S ADDRESSES.

MONDAY.....	Acts 13: 13-25; }	To the Jews in Antioch of Pisidia.
TUESDAY	Acts 13: 26-41; }	
WEDNESDAY	Acts 13: 42-52. }	To the People in Lystra. To Peter at Antioch in Syria.
THURSDAY	Acts 14: 8-18.	
FRIDAY	Gal. 2: 11-21.	To the Athenians on Mars' Hill.
SATURDAY	Acts 17: 16-23; }	
SUNDAY	Acts 17: 24-34. }	

GOLDEN TEXT RESPONSIVE SERVICE.

(To be used in place of the regular Scripture Reading with this lesson. The numerals with the questions refer to the lessons of the quarter.)

XIV. *Superintendent (or Teacher).* How did Paul respond to the divine call to become an Apostle?

Sunday-school (or Class). "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." (Acts 26: 19.)

XV. What prophecy did Paul quote in support of his mission to the Gentiles?

"I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the uttermost part of the earth." (Acts 13: 47*b*.)

XVI. What report did Paul and Barnabas bring back to Antioch as to the results of the first missionary journey?

"When they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles." (Acts 14: 27.)

XVII. What was the mission of Christ in respect to the Jewish law?

"With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5: 1.)

XVIII. What did Paul announce to the Philippian jailer as the way of salvation?

"Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16: 31.)

XIX. What did he say to the Athenians about the closeness of God's relation to men?

"In him we live, and move, and have our being." (Acts 17: 28*a*.)

XX. How did the Lord comfort Paul in Corinth?

"The Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee." (Acts 18:9, 10a.)

XXI. What was Paul's supreme wish for his Thessalonian converts?

"The Lord direct your hearts into the love of God, and into the patience of Christ." (2 Thes. 3:5.)

XXII. What was the office of the Mosaic law for the Jews?

"The law hath been our tutor to bring us unto Christ, that we might be justified by faith." (Gal. 3:24.)

XXIII. What did Paul say concerning his ministry in Ephesus?

"Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20:31.)

XXIV. What is the one and only Foundation of the Christian church?

"Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11.)

XXV. What is the relation of love to the other permanent graces?

"Now abideth faith, hope, love, these three; and the greatest of these is love." (1 Cor. 13:13.)

XXVI. Why are all spiritual gifts transitory in their nature?

"When that which is perfect is come, that which is in part shall be done away." (1 Cor. 13:10.)

Note 39.— It is manifestly impossible to review all the topics which have been treated during the quarter. Some of the more important have therefore been selected and classified into groups as follows. For Explanatory Notes, see the lessons referred to.

TOPICS FOR DISCUSSION.

Topic 1.

CONVERSION.

(See Note 24, Lesson 14.)

1. Mention some different types of conversion. (Acts 16:13-15, 26-33; Les. 18.)
2. In what respects were these cases alike, and in what unlike?
3. What is essential to every true conversion?
4. What is the divine side of conversion, and what the human side?

Topic 2.

TRIALS AND COMFORTS.

1. Mention some instances of religious despondency. (1 Thes. 3:1-5; 1 Ki. 19:1-4; Job 3:1-6; Ps. 42:1-7; Les. 20.)

2. What is one of the most frequent causes for such despondency now? (Write answers here. See Note 24.)
3. How does Paul speak of God's comforting grace? (2 Cor. 1:3, 4; Les. 20.)
4. Why should persecution for Christ's sake be borne patiently? (Jo. 15:18-21; Les. 14.)
5. What does such a spirit show as to the cause for which one suffers? (Topic 4; Les. 14.)

Topic 3.

CHRISTIANITY AND THE WORLD.

1. To what great historical preparation for the Messiah did Paul appeal in his arguments with the Jews? (Acts 13:17-23; Les. 15.)
2. What fact lies at the foundation of Christianity as a divine religion? (Acts 14:11-13; Les. 16.)
3. What is the cry of the perishing world to those who have the Gospel? (Acts 16:9; Les. 18.)
4. From what trammels was Christianity obliged to free itself before it could become a world-religion? (Acts 15:1, 10, 11; Les. 17.)
5. How does it prove its power in respect to the corrupt interests of society? (Acts 17:6; Les. 19.)
6. What are some of its relations to business? (Topics 1, 2; Les. 23.)

Topic 4.

SOME GREAT TRUTHS TAUGHT BY PAUL.

1. What did Paul teach as to the being of God, and His relations to mankind? (Acts 17:24-28; Les. 19.)
2. What, as to the relation of believers to the Jewish law? (Gal. 2:15, 16; 3:19; Less. 17, 22.)
3. What, as to the relation of believers to God? (Gal. 4:3-7; Les. 22.)

4. What, as to the relation between law and love? (Gal. 5: 13, 14; Les. 22.)
 5. What, as to factions in the church? (1 Cor. 1: 10-13; 3: 1-9, 16, 17; Les. 24.)
 6. What, as to the value of "gifts" without love? (1 Cor. 13: 1-3; Les. 25.)
 7. What, as to the relative value of love? (1 Cor. 13: 8-13; Les. 25.)
 8. What, as to the dead in Christ, and His Second Coming? (1 Thes. 4: 13-17; 2 Thes. 2: 1-5; Les. 21.)
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9. State briefly below any points that have specially interested you in the quarter's lessons.

Lesson 27. CHRISTIAN LIBERALITY. The Collection for the Poor in Jerusalem.

Acts 20: 1-3*a*; 1 Cor. 16: 1-4; 2 Cor., chs. 7-9. About A. D. 57.

Note 40.— In connection with the council in Jerusalem Paul and Barnabas were charged to "remember the poor," that is, the poor saints in Judea. On his third missionary journey Paul took the so-called "great collection" for this purpose. The work began, probably at the outset of this journey, with his instructions to the Galatian churches alluded to in 1 Cor. 16: 1, and was carried on with great earnestness among all the churches established by Paul. He doubtless hoped thereby not only to relieve the necessities of the poor in Jerusalem, but also through this act of Christian goodwill to assuage the bitterness of Jewish believers toward Gentile converts (Rom. 15: 16; 2 Cor. 9: 12-14). This collection was the crowning phase of his struggle for the unity of the church conjoined with the freedom of the Gentiles from the Jewish law.

Of Paul's movements while making this collection among the churches in Europe, we cannot be entirely certain, but from various notices in 2 Corinthians and in Acts, the following seems most probable. The letter called 1 Corinthians failed in correcting the abuses toward which it was aimed. Paul, therefore, apparently wrote the Corinthians another more severe letter (2 Cor. 2: 4), now lost, and forwarded it by Titus, who on his return was to meet Paul in Troas. Soon after the riot in Ephesus Paul went to Troas; but being much disappointed at not finding Titus there, and greatly burdened in spirit as to the effect of this last letter, which he even regretted having written (2 Cor. 7: 8), he hastened to Macedonia in order to meet Titus sooner.

Here Paul, through the bitter attacks of his enemies, and his distress concerning Corinth, seems to have suffered greatly (2 Cor. 7: 5). On meeting Titus, however, he was much comforted (2 Cor. 7: 6, 7) by learning that the majority of the Corinthians were loyal to him, and that his letter had accomplished the desired result. He was also made indignant at the news that it had stimulated his enemies to circulate outrageous calumnies against him.

Being unable to proceed to Corinth at once Paul sent the letter now called 2 Corinthians, in which he expressed his overflowing joy and gratitude for the faithfulness of the church, and strove to counteract the efforts of his detractors (see Notes 41, 43). Conspicuous in this letter is his renewed and urgent appeal for the great collection. It is this part of the Epistle which is considered in the present lesson.

GOLDEN TEXT: "God loveth a cheerful giver." (2 Cor. 9: 7*b*.)

SCRIPTURE, to be read in school or class: 2 Cor. 9: 6-15.

DAILY SCRIPTURE READINGS.

MONDAY	{ Acts 20: 1-3 <i>a</i> ; 2 Cor. 2: 12-17; 2 Cor. 7: 5-12. }	Paul's Second Tour in Greece, and his Anxieties on the Way.
TUESDAY	2 Cor. 1: 1-14;	Reasons for Paul's Seeming Fickleness about Visiting Corinth.
WEDNESDAY	2 Cor. 1: 15-2: 4. }	
THURSDAY	2 Cor. 8: 1-15;	Paul's Effort to Excite a Generous Rivalry in Respect to the Great Collection.
FRIDAY	2 Cor. 8: 16-9: 5;	
SATURDAY	2 Cor. 9: 6-15;	
SUNDAY	Rom. 15: 22-33. }	

ANALYSIS OF SCRIPTURE MATERIAL.

THE GREAT COLLECTION FOR THE POOR IN JERUSALEM. 1 Cor. 16: 1-4; Acts 20: 1-3*a*; 2 Cor., chs. 8, 9.

1. Directions Sent from Ephesus to Corinth Respecting the Collection. 1 Cor. 16: 1-4.
2. Paul's Collecting Tour in Macedonia and Greece. Acts 20: 1-3*a*.
3. Further Directions Sent from Macedonia Respecting the Collection. 2 Cor., chs. 8, 9.
 - a.* The Macedonian churches a pattern of liberality (8: 1-5).
 - b.* Reasons why the Corinthians also should be liberal (8: 6-11).
 - c.* The divine rule of acceptance regarding gifts (8: 12).
 - d.* This contribution not to be unduly burdensome (8: 13-15).
 - e.* Paul's representatives in completing the collection (8: 16-19, 22-24).
 - f.* Paul's care to avoid blame regarding the money collected (8: 20, 21).
 - g.* Why Titus and others were sent to Corinth (9: 1-5).
 - h.* The law of Christian sowing and reaping (9: 6-11).
 - i.* The probable effect of this collection on the Jewish Christians (9: 12-15).

TOPICS FOR DISCUSSION.

Topic 1.

THE LAW OF CHRISTIAN GIVING.

(Write answers in the margin.)

1. What plan was recommended by Paul to the Corinthians regarding their benevolent contributions? (1 Cor. 16: 2.)
2. In making our offerings for the Lord's work, why should they ordinarily be made on "the first day of the week"?
3. Why should they be made every week?
4. By whom should these offerings be made?
5. How should they be set aside?
6. What is the practical advantage of having a fund for benevolence always on hand?
7. What law determines the amount of Christian giving?
8. Why should the needs of the Lord's work be met beforehand?
9. What advantages would accrue from systematic and proportionate benevolence?

Topic 2.

(Write answers here.)

CHRIST OUR PATTERN IN BENEVOLENCE.

1. What did Paul assign as the most powerful motive for Christian benevolence? (2 Cor. 8:9.)
2. In what sense was the Lord Jesus Christ rich?
3. In what sense did He become poor?
4. Why did He do this?
5. What should be the practical influence of His example on His followers?

Topic 3.

THE RULE OF ACCEPTANCE.

1. What rule did Paul lay down as governing God's estimate of human gifts? (2 Cor. 8:12.)
2. On what principle is this rule based? (1 Sam. 16:7.)
3. How did Paul elsewhere illustrate this principle? (1 Cor. 13:3.)
4. From whom have we received every bounty?
5. To whom are we accountable for its use?
6. What principle, then, determines the amount that God has a right to expect from every man?

Topic 4.

THE CHEERFUL GIVER.

1. How did Paul describe the giver whom the Lord loves? (2 Cor. 9:6, 7.)
2. What encouragement has every Christian to give bountifully?
3. Why should we give deliberately?
4. Why should we give cheerfully?
5. Why does God love a cheerful giver?
6. How does He feel toward one who gives grudgingly?
7. What is God's promise to the cheerful giver? (2 Cor. 9:8-10.)

Lesson 28. THE POWER OF THE ETERNAL LIFE. The House not Made with Hands.

2 Cor. 4: 16—6: 10. Written from Macedonia, about A.D. 57.

Note 41.—The Epistle which Paul sent to Corinth from Macedonia, now called 2 Corinthians, was probably the fourth written to the church in Corinth, the first (1 Cor. 5: 9) and the third (see Note 40), both sent from Ephesus, having been lost. The interval between 1 and 2 Corinthians, as we now have them, was only a few months.

Aside from Paul's expressions of joy at the good news brought from Corinth by Titus, 2 Corinthians relates mainly to two subjects,—the great collection, and Paul's personal defense against the calumnies of his enemies. The first of these topics was treated in Lesson 27. The second occupies a large part of the Epistle, and is naturally divided into two parts,—Paul's description of his ministry (3: 1—6: 10), and his defense of his apostleship (10: 1—12: 13). These subjects are so important and reveal so much concerning Paul's inner as well as outer life that a lesson is given to each.

The present lesson is from the former of these two parts (3: 1—6: 10) and presents Paul's own estimate of the character and motives of his ministry. He says (1) that the glory of this ministry is greater than that of the Mosaic dispensation (ch. 3), (2) that its strength lies not in himself but in Christ and in the assurance of eternal life (4: 1—5: 10), (3) that his earnestness springs from his sense of responsibility to Christ (5: 11—17), and (4) that in the exercise of this ministry he is God's ambassador to men (5: 18—6: 10). This description of his ministry puts it far above the criticisms of his enemies, reveals his own high regard for the work in which he was engaged, and helps materially toward forming a correct estimate of his character.

GOLDEN TEXT: "We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5: 20.)

SCRIPTURE, to be read in school or class : 2 Cor. 5: 1-10.

DAILY SCRIPTURE READINGS.

MONDAY	2 Cor. 3: 1-11;	} Paul's Apostleship and the Superiority of the New Covenant to the Old.
TUESDAY	2 Cor. 3: 12-18.	
WEDNESDAY	2 Cor. 4: 1-6;	} Paul's Ministry and the Hope of Eternal Life.
THURSDAY	2 Cor. 4: 7-15;	
FRIDAY	2 Cor. 4: 16—5: 10.	
SATURDAY	2 Cor. 5: 11-17.	} Paul's Responsibility to Christ. Paul an Ambassador of God.
SUNDAY	2 Cor. 5: 18—6: 10.	

ANALYSIS OF SCRIPTURE MATERIAL.

Note 42.—In 4: 1-15 Paul speaks of himself and his associates as those to whom God had entrusted the light of the Gospel (vss. 5, 6). This divine light was the treasure, and the preachers were the earthen vessels, which had been preserved amidst all dangers by the power of Christ and strengthened by the hope of participating in His resurrection (vss. 7-15). This leads Paul to speak of his own ministry as affected by the hope of eternal life (4: 16—5: 10).

PAUL'S MINISTRY AND THE HOPE OF ETERNAL LIFE. 2 Cor. 4:
16—5: 10.

1. The Assurance of Eternal Glory a Strength in Trial. 2 Cor. 4:
16-18.

2. Paul's Assurance of a House not Made with Hands. 2 Cor. 5:
1-5.

a. His confident expectation of a spiritual body made by God (vs. 1).

b. His longing to be invested with this new body (vss. 2-4).

c. The fulfilment of this longing assured through conversion and the gift of the Spirit (vs. 5).

3. The Influence of this Assurance on Paul's Ministry. 2 Cor. 5:
6-10.

a. Made courageous by the thought of being presently at home with the Lord (vss. 6-9).

b. Made faithful by the expectation of being judged by Christ (vs. 10).

TOPICS FOR DISCUSSION.

Topic 1.

THE POWER OF THE UNSEEN WORLD.

(Write answers in the margin.)

1. Why did Paul not lose courage amidst his heavy load of afflictions? (2 Cor. 4: 16-18, *comp.* 11: 23-29.)
2. What did he mean by "outward man," and what by "inward man"?
3. In what sense were his afflictions "light"?
4. What was the glory to which he referred?
5. What did he mean by "the things which are not seen"?
6. How do these differ from those which are seen?
7. Under what conditions may we also see the invisible? (*Comp.* Heb. 11: 27; Mt. 5: 8.)

Topic 2.

THE SPIRITUAL BODY.

1. As Paul felt his physical body wearing out under toil and suffering, of what was he assured? (2 Cor. 5: 1.)
2. In view of this certainty what did he greatly desire? (2 Cor. 5: 2-4.)

3. What led Paul to speak of the earthly body as a "tabernacle," and the heavenly as a "building"?
 4. From whom is the spiritual body received?
 5. In what respects is it superior to the earthly? (1 Cor. 15: 40-44.)
 6. Into what likeness will it be fashioned? (Phil. 3: 21; 1 Cor. 15: 45-49.)
- (Write answers here.)

Topic 3.

THE ASSURANCE OF IMMORTALITY.

1. What assurance have believers that God will give them a robe of immortality? (2 Cor. 5: 5.)
2. What is meant by the expression "wrought us for this very thing"?
3. What is meant by "the earnest of the Spirit"?
4. How had Paul already shown the Corinthians that immortality is not derived from mortality? (1 Cor. 15: 50-54.)
5. Through what present indwelling Agency is the resurrection of the believer to be accomplished? (Rom. 8: 11.)

Topic 4.

AT HOME WITH THE LORD.

1. How was Paul's mind affected by the certainty of immortality? (2 Cor. 5: 6-8.)
2. What did he mean by being "at home in the body"?
3. What by being "at home with the Lord"?
4. Why did he desire to be "absent from the body," that is, to die?
5. What makes heaven a true home?
6. Under what circumstances does a Christian's longing for it grow most intense?
7. Why should a longing for death not be regarded as a mood to be cultivated?

Lesson 29. STRENGTH IN WEAKNESS. The Lord's Grace Sufficient.

2 Cor. 11 : 21—12 : 13.

Note 43.— We have already seen (Note 41) that a large part of 2 Corinthians was written in answer to the bitter attacks made on Paul by his enemies at Corinth. This attack apparently included criticism of his ministry and denial of his apostleship. That portion of his defense which relates to the character and motives of his ministry was noticed in Lesson 28. The argument for his apostleship now claims attention.

In presenting this part of the subject (2 Cor. 10 : 1—12 : 13) Paul (1) emphasizes the facts that his apostolic authority is spiritual and is derived from the Lord (10 : 1—11), and that it is exercised within the territorial limits appointed by God, which include the Corinthians (10 : 12—18). He then (2) justifies himself for glorying, or boasting, regarding his work, because of the danger that otherwise the Corinthians shall be corrupted and led astray by those who preach another Jesus (11 : 1—4), and because he is forced to it by the boastings of the false apostles in Corinth who had only selfish ends in view (11 : 5—20). After this long introduction he finally (3) speaks of the labors and sufferings and of the special revelations which were the most glorious proofs of his apostleship (11 : 21—12 : 13).

Our lesson takes up section 3 only. The brief summary here made of Paul's trials and labors shows that the narrative in Acts gives but a meager idea of the sufferings that he had endured and the difficulties that he had met and overcome for the Gospel. His vision of Paradise and his "thorn in the flesh" proved that there was a relation between himself and God so close as to be accounted for only by granting that he was a fully accredited witness of divine things.

GOLDEN TEXT: "Far be it from me to glory, save in the cross of our Lord Jesus Christ." (Gal. 6 : 14*a*.)

SCRIPTURE, to be read in school or class : 2 Cor. 11 : 21-28.

DAILY SCRIPTURE READINGS.

MONDAY	2 Cor., ch. 10.	Paul's Defense against False Charges.
TUESDAY	2 Cor. 11 : 1-9;	} Paul's Apology for Commending himself.
WEDNESDAY	2 Cor. 11 : 10-20.	
THURSDAY	2 Cor. 11 : 21-33;	} Paul's Labors, Sufferings and Revelations, as Proofs of his Apostleship.
FRIDAY	2 Cor. 12 : 1-13.	
SATURDAY	2 Cor. 12 : 14-21;	} Paul's Purpose to Visit Corinth again.
SUNDAY	2 Cor., ch. 13.	

ANALYSIS OF SCRIPTURE MATERIAL.

THE PROOFS OF PAUL'S APOSTLESHIP. 2 Cor. 11 : 21—12 : 13.

(For a summary of the passage (10 : 1—12 : 13) of which this lesson is a part, see Note 43.)

1. Paul Glorying in his Labors and Sufferings for Christ. 2 Cor. 11 : 21-33.

- a.* His superiority to his detractors (vss. 21-23).
- b.* His sufferings and cares described (vss. 24-29, 32, 33).
- c.* The real ground of his boasting (vss. 30, 31).

2. Paul Glorifying in his Revelations. 2 Cor. 12: 1-13.

- a.* His vision of Paradise (vss. 1-6).
b. His lesson in submission to God (vss. 7-10).
c. The proofs of his apostleship complete (vss. 11-13).

TOPICS FOR DISCUSSION.**Topic 1.****SUFFERING FOR CHRIST'S SAKE.**

(Write answers in the margin.)

1. Which of the sufferings and trials mentioned in 2 Cor. 11:24-27 are also recorded in the Acts?
2. What does this indicate as to the completeness of Luke's narrative?
3. What one thing had brought all these sufferings on Paul?
4. What did he elsewhere say as to suffering for Christ? (Rom. 8:17, 18, 35-39.)
5. What did Peter say regarding this? (1 Pet. 1:6, 7; 4:12-14.)
6. What was Christ's promise in such cases? (Mt. 5:10-12.)
7. What is the source of blessing from persecution?

Topic 2.**THE MYSTERY OF SUFFERING.**

1. What was Paul's work when undergoing the sufferings which he enumerates? (2 Cor. 11:23.)
2. By whom had these sufferings been appointed? (Acts 9:16.)
3. In what respect was Paul's mission extremely difficult apart from personal suffering?
4. Why did the Lord not exempt him from these physical evils?
5. How was the mystery of good out of suffering illustrated in the work of Christ?
6. What is the great redemptive force in the universe, and how manifested?

Topic 3.

(Write answers here.)

GLORYING IN WEAKNESS.

1. Of what did Paul say that he would boast, if he were forced to it? (2 Cor. 11:30.)
2. What did he mean by "weakness"?
3. Why did he glory in it?
4. How had his sufferings affected his own character?
5. How had they affected his relations to others who were in trial? (2 Cor. 11:29.)
6. How was Christ's relation to men affected by His trials and temptations? (Heb. 2:18; 4:15.)
7. What is necessary for us before we can fully enter into the feelings of others?

Topic 4.

STRENGTH IN WEAKNESS.

1. When Paul prayed for the removal of the "thorn," what was the Lord's answer? (2 Cor. 12:9.)
2. How was Paul affected by this promise? (vs. 10.)
3. How was he enabled to meet all difficulties? (Phil. 4:13.)
4. Under what circumstances can Christ most fully reveal His strength in us?
5. What is our most Christlike attitude toward trouble?

Lesson 30. THE CHRISTIAN'S DEBT TO THE WORLD. The Duty of Giving the Gospel to All Men.

Rom. 1:1-15; 15:14-33. Written from Corinth, about A.D. 58.

Note 44.— In Paul's missionary operations up to this time he had not only sought the centers of population and influence, but had moved steadily toward the West. He had naturally long desired to visit Rome, the capital of the world, although the first mention of a purpose to do so is found in connection with his ministry in Ephesus.

In the meantime a church had already grown up in the imperial city. By whom this church was established we do not know, but it was very probably through the migration

of believers from other places. The tradition which attributes this work to Peter has no historical foundation. The church contained a Jewish element, but was regarded by Paul as in the main a Gentile church, and as properly within the limits of his own field (Rom. 15: 15, 16). During his three months' labor in Corinth, toward the close of his third missionary journey, his desire to visit this church was very great (Rom. 1: 10), but he was prevented from doing so by the duty of going to Jerusalem with the great collection.

He hoped to return soon. But not knowing what would befall him, he availed himself of a brief respite at Corinth to do at once what he could to strengthen the Christians in Rome. This he did by means of a letter embodying a course of instruction, not in those truths which Christians held in common, but specifically in those which pertained to salvation by faith, and which Paul terms "my gospel." This instruction, which had been given orally to other churches, but which the church in Rome had not yet received, was the "spiritual gift" that he desired to impart. The truths thus taught were especially adapted to guard his readers against the ideas which had done so much mischief in Galatia and Corinth. And while there is in this Epistle no mention of the Judaizers, nor any polemic spirit, it is not unlikely that Paul's purpose in writing as he did at this time was partly to forestall any efforts that might be made to substitute among the Romans the way of salvation through obedience to the law for that of salvation by faith. The present lesson includes only those portions of the Epistle which indicate Paul's personal relations to the church in Rome.

GOLDEN TEXT: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." (Rom. 1: 14.)

SCRIPTURE, to be read in school or class: Rom. 1: 8-15.

DAILY SCRIPTURE READINGS.

MONDAY	Rom. 1: 1-15.	Paul's Desire to Visit Rome.
TUESDAY	Rom. 15: 14-21.	Paul's Motive in Writing.
WEDNESDAY	Rom. 15: 22-33.	Paul's Plan for a Visit Later.
THURSDAY	Rom., ch. 12;	} Practical Exhortations.
FRIDAY	Rom., ch. 13.	
SATURDAY	Rom. 16: 1-16;	} Salutations, Warnings and Conclusion.
SUNDAY	Rom. 16: 17-27.	

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL AND THE CHURCH IN ROME. Rom. 1: 1-15; 15: 14-33.

1. Introduction to the Epistle. Rom. 1: 1-15.

- a. Salutation (vss. 1-7).
- b. Paul's relation to the church in Rome (vss. 8-15).

2. Part First of the Conclusion to the Epistle. Rom. 15: 14-33.

- a. Paul's motive in writing the Epistle (vss. 14-21).
- b. Paul's plans for the future (vss. 22-29).
- c. Paul's request for prayer in his own behalf (vss. 30-33).

TOPICS FOR DISCUSSION.

Topic 1.

THE DIGNITY OF BELIEVERS.

(Write answers in the margin.)

1. How did Paul describe the Christians in Rome? (Rom. 1 : 6, 7.)
2. In what peculiar sense are Christians the "beloved of God"?
3. How has His love been manifested toward them? (1 Jo. 3 : 1.)
4. Unto what have they been called?
5. How are "saints" different in character from the rest of the world?
6. To whom is this term applied in the New Testament?

Topic 2.

MUTUAL CHRISTIAN HELPFULNESS.

1. Why did Paul wish to visit the church in Rome? (Rom. 1 : 11, 12.)
2. What did he assign as a prime reason for the great collection? (Rom. 15 : 26, 27.)
3. In each of these cases, on what mutual relationship did this duty of Christian helpfulness rest?
4. In what various ways may brotherly fellowship among Christians be manifested?
5. How do the actual relations between Christians correspond with Paul's high ideals?

Topic 3.

THE CHRISTIAN'S DEBT TO THE WORLD.

1. How did Paul express his sense of obligation to those without the Gospel? (Rom. 1 : 14, 15.)
2. Out of what did this feeling spring?
3. Why is this feeling distinctively Christian?
4. What is the great obligation due from Christians to others?
5. What are the limits of this obligation?
6. How can it be discharged?

Topic 4.

(Write answers here.)

THE CHRISTIAN'S GIFT TO THE WORLD.

1. What supreme good did Paul hope to bring to the Roman Christians? (Rom. 15: 29.)
2. What is meant by "the fulness of the blessing of Christ"?
3. Why is the Gospel the greatest blessing that can be imparted to the world?
4. On what does our power to communicate this blessing depend?
5. How can we impart it?

Lesson 31. JUSTIFICATION BY FAITH.

Rom. 1: 16, 17; 3: 21-26; 5: 1-8.

Note 45.—As stated in Note 44, Paul's principal object in writing the Epistle to the Romans was to instruct them regarding the way of salvation through faith. This doctrine lies at the heart of the Gospel, and is nowhere else treated so fully as in the first eight chapters of this Epistle.

The three main divisions of this part of the Epistle are as follows: After stating his theme, — the power of the Gospel unto salvation (1: 16, 17), — Paul showed (1) that neither Gentiles nor Jews had ever succeeded in attaining saving righteousness through efforts of their own, but that all alike were under condemnation on account of sin (1: 18—3: 20); (2) that God had graciously provided a way of salvation from sin, sufficient for all, through faith in the crucified Christ (3: 21—4: 25); and (3) that the results of this way of salvation are peace with God, union with Christ, freedom from the power and penalty of sin, divine sonship, and eternal life (5: 1—8: 39).

To enter fully into this great argument would be wholly apart from the object of these lessons. It is however necessary to a correct understanding of the principal characteristics of Paul's ministry that we should notice briefly his description of God's way of salvation for sinful man. This therefore is the subject of the present lesson.

GOLDEN TEXT: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." (Rom 1: 16a.)

SCRIPTURE, to be read in school or class: Rom. 3: 19-26.

DAILY SCRIPTURE READINGS.

MONDAY	Rom. 1: 16-32; }	Righteousness, how Attained; and the
TUESDAY	Rom. 2: 17-29; }	
WEDNESDAY.....	{ Rom. 3: 1-20. }	Universal Failure of Men to At-
THURSDAY	{ Rom. 3: 21-31. }	tain it.
FRIDAY	Rom., ch. 4.	Righteousness through Faith Described.
SATURDAY	Rom., ch. 5.	Its Harmony with the Old Testament.
SUNDAY	Rom. 8: 1-25; }	Its Blessed Consequences.
	Rom. 8: 26-39. }	The Transformed Life of the Believer.

ANALYSIS OF SCRIPTURE MATERIAL.

THE WAY OF SALVATION THROUGH FAITH. Rom. 1: 16, 17; 3: 21-26; 5: 1-8.

1. **Theme: Righteousness, how attained.** Rom. 1: 16, 17.
2. **Righteousness through Faith Described.** Rom. 3: 21-26.
3. **One Result of this Righteousness: Peace with God.** Rom. 5: 1-8.

TOPICS FOR DISCUSSION.

Topic 1.

THE GOSPEL, THE POWER OF GOD.

(Write answers in the margin.)

1. What did Paul announce as the great theme of his Epistle to the Romans? (Rom. 1: 16, 17.)
2. Why would men be more likely to be ashamed of the Gospel in Paul's day than now?
3. Under what form was its divine power revealed?
4. What is it able to accomplish?
5. For whom is it available?
6. On what condition?
7. What is meant by the expression "by faith unto faith" (A. V., "from faith to faith")?

Topic 2.

JUSTIFICATION BY FAITH.

1. After Paul had shown man's inability to save himself (Rom. 1: 18-3: 20), what new way of salvation did he point out? (Rom. 3: 21, 22.)
2. What is meant by the term "righteousness"?
3. How did the Jews think that they could attain righteousness?
4. Why was this impossible?
5. What therefore had God revealed?
6. What twofold meaning must be attached to Paul's expression "a righteousness of God"?
7. In what twofold respect is there "no distinction" among men before God? (vss. 22-24.)

8. What is meant by "justified" ? (Write answers here.)
9. Through whom and how is this justification procured? (vs. 24.)
10. How was this justification accomplished without inconsistency on God's part? (vss. 25, 26.)
11. What is meant by "propitiation" ?
12. What is "faith" ?
13. State briefly the way of salvation by faith.

Topic 3.

RESULTS OF FAITH.

1. What three blessed results follow from justification by faith? (Rom. 5: 1-4.)
2. What should be the effect of tribulation on Christian character?
3. Why may we be assured that our hope will not be disappointed? (vss. 5, 6.)
4. How is the unparalleled greatness of God's love for us shown? (vss. 7, 8.)
5. What did Paul mean by "a righteous man" ?
6. What, by "the good man" ?
7. Through whom is this love "shed abroad" (literally, "poured out," as rain over a thirsty land)? (vs. 5.)

Lesson 32. RETROSPECT AND EXPECTATION.

Paul's Address to the Ephesian Elders.

Acts 20: 36-21: 16. About A.D. 58.

Note 46.—As already seen (Note 44) Paul was prevented from going from Corinth to Rome by the necessity of accompanying the delegates of the churches to Jerusalem with the great collection. Just before setting sail another Jewish plot against his life was discovered, designed perhaps to be consummated when the vessel was well out to sea. Instead of sailing direct for Syria he therefore sent the rest of the party to Troas, while he himself went to Philippi. After celebrating the Passover with that church, he and Luke, who joined him here, sailed for Troas, where a delay of some days occurred.

From Troas Paul went by land to Assos where he rejoined his friends who had sailed thither. As the ship did not touch at Ephesus word was sent to the elders of

that church to meet the party at Miletus. In an address of exquisite tenderness and overpowering pathos Paul took leave of them, as a father parting from his children. Resuming the journey, and changing ships at Patara, they reached Cæsarea, whence a short land journey brought them to Jerusalem. Constrained by the Spirit, he persisted in his purpose to reach once more this stronghold of Jewish hatred, notwithstanding repeated warnings of the fate that there awaited him.

GOLDEN TEXT : "Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." (Acts 20:35^b.)

SCRIPTURE, to be read in school or class: Acts 21:7-14.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 20: 36-17.	The Journey from Corinth to Miletus.
TUESDAY.....	Acts 20: 18-27; }	Paul's Farewell Address to the Ephesian
WEDNESDAY.....	Acts 20: 28-38. }	Elders.
THURSDAY.....	Acts 21: 1-16.	The Journey from Miletus to Jerusalem.
FRIDAY.....	Eph., ch. 1; }	The Glory and Blessedness of Salvation
SATURDAY.....	Eph., ch. 2. }	through Christ.
SUNDAY.....	Eph., ch. 3.	Paul's Work as an Apostle.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL AT MILETUS. Acts 20: 17-38.

1. Paul's Address to the Ephesian Elders. Acts 20: 17-35.

- a.* Review of his ministry at Ephesus (vss. 17-21).
- b.* His expectation of trouble in Jerusalem (vss. 22-27).
- c.* The elders exhorted to faithfulness (vs. 28).
- d.* Perils awaiting the Ephesian church (vss. 29, 30).
- e.* Earnestness and unselfishness enjoined (vss. 31-35).

2. Paul's Parting from the Ephesian Elders. Acts 20: 36-38.

TOPICS FOR DISCUSSION.

Topic 1.

A COMFORTING REVIEW.

(Write answers in the margin.)

1. How had Paul shown his faithfulness at Ephesus? (Acts 20: 18, 19.)
2. How had he shown his diligence? (vs. 20.)
3. What two essential truths had formed the substance of his preaching? (vs. 21.)
4. To whom had all his ministry been consecrated? (vs. 19.)
5. What kind of success yields the most gratification in looking back upon it?
6. How should we spend to-day so that we can remember it with joy to-morrow?

Topic 2.

(Write answers here.)

HEROISM IN VIEW OF HARDSHIPS.

1. What did Paul anticipate in going up to Jerusalem? (Acts 20: 22, 23.)
2. What did he mean by being "bound in the spirit"?
3. In view of this prospect how did he show his heroism? (vs. 24.)
4. What made him strong to encounter such a fate?
5. How may we acquire strength to face trial and suffering courageously?
6. How may we distinguish between useless self-sacrifice and real Christian heroism?

Topic 3.**THE KNOWN AND THE UNKNOWN
FUTURE.**

1. What, in general, was revealed to Paul concerning the immediate future? (Acts 20: 23, 25, 29, 30.)
2. What was still unknown to him regarding these matters?
3. Why is a complete knowledge of the future not good for us?
4. What attitude of mind is better than such knowledge?
5. Of what can we at all events be certain? (Rom. 8: 28.)
6. To whom can the future bring no surprises?
7. What purpose, then, is served by faith?

Topic 4.**THE SECRET OF A BLESSED LIFE.**

1. With what otherwise unrecorded saying of Christ did Paul close his address to the Ephesian elders? (Acts 20: 35.)
2. To what does this giving apply?
3. How was this truth illustrated in Christ's experience?
4. How may it be proved in our own experience?
5. What spirit is necessary before one can realize this blessedness?

PART IV.

TIME. — From the Close of the Third Missionary Journey to the Death of Paul. Part IV of The History of the Apostolic Church. A.D. 58-68 (see Note 3, Abstract of Lessons, in Introduction).

Note 47.—CHARACTERISTICS OF PART IV. Two distinct portions of the Apostle's life are covered in this Part. (1) *The Period from his Arrest in Jerusalem to the Close of his First Roman Imprisonment.*—Here our chief source of information is still the book of Acts, although some further particulars may be gathered from the Epistles to Philemon and to the Philippians, which were written from Rome. From the Epistles to the Ephesians and to the Colossians, written either from Cæsarea or Rome, we learn, furthermore, that while the great struggle with the Judaizers was practically ended, Paul's earnest attention was now engaged in defending the churches from a new danger which had arisen from the contact of Christianity with a false philosophy.

(2) *The Period of Paul's Renewed Liberty, his Pastoral Epistles, Second Imprisonment, and Martyrdom.*—Our information here is drawn exclusively from the Pastoral Epistles, of which that to Titus and the first to Timothy were written while Paul was at liberty, and the second to Timothy during the second imprisonment, and in view of a speedy martyrdom.

Lesson 33. ACTING FROM EXPEDIENCY. Paul's Attempt at Conciliation.

Acts 21 : 17—22 : 22. About A.D. 58.

Note 48.—The prophecies of "bonds and afflictions" which had followed Paul during his return from his third missionary journey were realized soon after his cordial welcome by the brethren at Jerusalem. At the advice of the elders he attempted to conciliate the Christian Jews by an open and conspicuous manifestation of his personal loyalty to the Mosaic law. But before he could complete the vow that he had taken, he was recognized in the temple by some of his bitter enemies among the unbelieving Jews from Asia Minor. They seized him, dragged him out of the temple, and denounced him as a profaner of that holy place. A mob quickly gathered, who would have killed him had he not been arrested and thereby rescued by Roman soldiers who rushed out of the Castle Antonia to quell the disturbance.

From the steps of the castle Paul made a brave and skillful address to the infuriated mob. He spoke of his early hatred for the Christians, and related his experiences at his conversion to show that the change in his career was due to divine interposition. Then he explained how his mission to the Gentiles was the result of a direct revelation from the God whom they all worshiped. The declaration that the Gentiles were included in the divine promises given to the Jews aroused anew the smouldering passions of the mob, who immediately broke out into loud outcries and fierce imprecations and so put an abrupt end to his defense.

GOLDEN TEXT: "We are pressed on every side, yet not straitened; perplexed, yet not unto despair." (2 Cor. 4 : 8.)

SCRIPTURE, to be read in school or class : Acts 21 : 17-26.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 21 : 17-26.	Paul's Attempt at Conciliation.
TUESDAY	Acts 21 : 27-36.	Paul Mobbed and Arrested.
WEDNESDAY	Acts 21 : 37-22 : 5 ;	} Paul's Defense before the Mob, and its Effect.
THURSDAY	Acts 22 : 6-22.	
FRIDAY	Psalm 42.	Courage and Hope in Adversity.
SATURDAY	Psalm 46.	Promises of Support in Affliction.
SUNDAY	Psalm 77.	Value of Prayer in Trouble.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S RECEPTION IN JERUSALEM. Acts 21 : 17-22 : 22.

1. Paul's Welcome from the Christians. Acts 21 : 17-26.

2. Paul Mobbed and Arrested by the Jews. Acts 21 : 27-36.

3. Paul's Defense before the Mob. Acts 21 : 37-22 : 21.

a. Paul given permission to speak (21 : 37-40).

b. Proof that in descent, training and belief he had been a reputable Jew (22 : 1-5).

c. Present differences from his hearers due to a divine revelation (22 : 6-16).

d. His personal desire to preach to the Jews, and his divine mission to the Gentiles (22 : 17-21).

4. Paul and the Gospel Rejected by the Jewish People. Acts 22 : 22.

TOPICS FOR DISCUSSION.

Topic 1.

ACTING FROM EXPEDIENCY.

(Write answers in the margin.)

1. What course of action was recommended to Paul by the elders in Jerusalem? (Acts 21 : 17-25.)
2. How did this conform to his attitude toward the Jewish law?
3. Was it right for him to make this concession? give reasons.
4. What is meant by "acting from expediency"?
5. Why is expediency an unsafe rule of conduct?
6. Why do men nevertheless so often act upon it?
7. Under what circumstances may we thus act?

Topic 2.

(Write answers here.)

RELIGIOUS COMPROMISES.

1. How did Paul show that he could be a consistent Christian and still observe Jewish practices? (Acts 21 : 26.)
2. In what respect was his position a compromise?
3. What beneficial result was brought about by it?
4. Under what circumstances are religious compromises permissible?
5. How may such compromises be advantageous?
6. What perils beset them?

Topic 3.

RELIGIOUS FANATICISM.

1. How did the fanaticism of the Jews show itself in respect to Paul? (Acts 21 : 27-31.)
2. What is a fanatic?
3. Why does fanaticism pay no attention to truths or facts?
4. What means are commonly employed by fanaticism to accomplish its ends?
5. What does it claim for itself that it denies to others?
6. How does it show its spirit?
7. Why is it so hard to remove?

Topic 4.

PERSONAL DIVINE REVELATIONS.

1. To what did Paul attribute the great change that had come over his life? (Acts 22 : 6-15, 18-20.)
2. What is the difference between a personal and a general revelation?
3. What divine guidance is given to all believers to-day?
4. Why may we still believe in personal revelations?
5. To whom do they come?

Lesson 34. CHRISTIAN CITIZENSHIP. Paul Protected as a Roman Citizen.

Acts 22 : 23—23 : 35. About A.D. 58.

Note 49.— In this part of the book of Acts, where Paul's fate is rapidly approaching a crisis, it is interesting to note how vividly Luke contrasts the treatment accorded to Paul by his own countrymen with that accorded him by the Romans. Among the former, the declaration "I am a Jew" availed nothing in allaying deadly prejudices. The open violence of the people, the heated passions of the Sanhedrin and the dark plots of assassins combined to put him to death if possible. Among the latter, the quiet statement "I am a Roman" instantly arrested the uplifted scourges, changed the haughty and cruel bearing of the military tribune into apologetic courtesy, and surrounded the imperiled Roman citizen with the power of imperial Rome. It rescued him from the frantic fury of the Jews, and made it possible for him subsequently, though not in the way that he had anticipated, to preach the Gospel in the capital of the empire.

To insure Paul's safety from the peril which beset him in Jerusalem, the tribune transferred him to Cæsarea. This was done secretly, lest his removal might precipitate another riot, and yet with a military escort sufficiently imposing to overawe resistance in case the plan should be discovered. Here, at the political capital of the province, Paul was placed under the direct jurisdiction of Felix, the Roman procurator.

GOLDEN TEXT: "Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day." (Acts 23 : 1.)

SCRIPTURE, to be read in school or class : Acts 23 : 12-24.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 22 : 23-29.	The Appeal to Paul's Roman Citizenship.
TUESDAY	Acts 22 : 30—23 : 11.	Paul before the Sanhedrin.
WEDNESDAY	Acts 23 : 12-22; }	Paul's Removal to Cæsarea.
THURSDAY	Acts 23 : 23-35. }	
FRIDAY.....	Heb. 11 : 32-40.	Faith under Persecution.
SATURDAY	Psalm 57.	A Prayer for the Persecuted.
SUNDAY	Psalm 89 : 1-18.	God's Faithfulness to His People.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL THE ROMAN CITIZEN IN JERUSALEM. Acts 22 : 23—23 : 35.

1. Saved from Scourging. Acts 22 : 23-29.
2. Saved from the Violence of the Sanhedrin. Acts 22 : 30—23 : 11.
3. Saved from the Deadly Plot of the Jews. Acts 23 : 12-35.

TOPICS FOR DISCUSSION.

Topic 1.

THE BASIS OF GOVERNMENT.

(Write answers in the margin.)

1. What civil authority did Paul recognize as supreme in Jerusalem? (Acts 22 : 25-29.)

2. Whom did he declare to be the Source of civil government? (Rom. 13:1.)
 3. What did Christ say on this point? (Jo. 19:11.)
 4. What is the commonly received theory regarding the basis of government?
 5. How can this theory be reconciled with the Biblical teachings above indicated?
 6. How then can better government be secured?
- (Write answers here.)

Topic 2.

RESPECT FOR GOVERNMENT.

1. How did Paul reply to the high priest's insult? (Acts 23:3.)
2. When reminded of the official character of Ananias how did he make amends for his words? (Acts 23:5.)
3. What did he mean by his plea of ignorance?
4. How did his conduct compare with Christ's before the same tribunal? (Mt. 26:67, 68; 1 Pet. 2:23.)
5. Why should persons in authority be treated with respect?
6. To what extent are bad rulers entitled to it?
7. What duties does every citizen owe to the state?
8. What is one of the greatest dangers to a republican form of government?
9. What can Christians do to prevent this evil? Mention particulars.

Topic 3.

DUTY OF GOVERNMENT.

1. How was Paul's life saved when he was on trial before the Sanhedrin? (Acts 23:10.)
2. How had it been saved the day before? (Acts 21:31-33.)
3. How was he afterwards delivered from the deadly plot of the Jews? (Acts 23:12-24.)

4. In all these instances, how did the Roman government fulfil its duty toward Paul? (Write answers here.)
5. What is the object of civil government?
6. What is the duty of a government toward its subjects?
7. How should these duties be discharged?

Topic 4.

BEARING SUFFERING OR RESISTING IT.

1. What was the immediate effect of Paul's appeal to his Roman citizenship? (Acts 22 : 29.)
2. Why had he not appealed to it before for similar protection? (Acts 16 : 22, 23 ; 2 Cor. 11 : 25.)
3. What did Christ teach would be the lot of those who faithfully followed Him? (Mt. 5 : 10-12 ; 10 : 16-18 ; Jo. 15 : 18-21.)
4. What did He also teach as to avoiding suffering? (Mt. 10 : 23.)
5. Do these prophecies of evil to Christ's followers apply in Christian lands to-day?
6. How may Christians now suffer for Christ's sake?
7. How shall we know when we ought to bear such suffering, and when to resist or avoid it?

Lesson 35. THE VOICE OF CONSCIENCE.
Paul before Felix.

Acts 24 : 1-25 : 12. About A.D. 58-60.

Note 50.—The transfer of Paul's case to the court of Felix brought a body of the leading Jews to Cæsarea. As they failed to prove their accusations, the hearing was adjourned until a time when Lysias could be present. Several reasons, all unworthy, combined to delay a sentence. In the meantime the Apostle was treated kindly and given many liberties. But when Felix, two years later, was recalled to Rome to answer grave charges, he left Paul in chains, hoping by this to soften the anger of the Jews toward himself.

Festus, an official of the better class, succeeded Felix. After a brief visit to Jerusalem, he was followed to Cæsarea by Paul's accusers, who however were unable to

prove their vehement charges against him. The new governor asked the prisoner if he were willing that the hearing should be continued before himself in Jerusalem. Weary of delays, and apprehensive of further tumults and outrages, Paul asserted his right as a Roman citizen, and appealed to Cæsar. Such a turn in the affair was entirely unexpected. By this action Paul removed his case from the jurisdiction of the provincial courts and insured his safe passage to Rome. Christianity had not been condemned in the imperial courts, and the results of Paul's hearings so far gave him good reason to expect a speedy acquittal and an opportunity to preach the Gospel in the capital.

GOLDEN TEXT: "Herein do I also exercise myself to have a conscience void of offence toward God and men alway." (Acts 24: 16.)

SCRIPTURE, to be read in school or class : Acts 24 : 10-21.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 24 : 1-16; }	Paul before Felix.
TUESDAY	Acts 24 : 17-27. }	
WEDNESDAY	Acts 25 : 1-12.	Paul before Festus.
THURSDAY	Jo. 18 : 28-40.	Christ before Pilate.
FRIDAY	Mt. 10 : 16-33.	"Before governors for my name's sake."
SATURDAY	Is. 54 : 7-17.	Promises of Divine Protection.
SUNDAY	Is. 43 : 1-13.	God's Comfort for the Troubled.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL BEFORE FELIX AND FESTUS. Acts 24 : 1-25 : 12.

1. His Examination before Felix. Acts 24 : 1-23.
2. His Discourse before Felix and Drusilla. Acts 24 : 24-27.
3. His Examination before Festus. Acts 25 : 1-12.

TOPICS FOR DISCUSSION.

Topic 1.

OBEYING CONSCIENCE.

(Write answers in the margin.)

1. What claim of personal rectitude did Paul make before Felix? (Acts 24 : 16.)
2. What did Paul mean by "a conscience void of offence"?
3. What is conscience?
4. How does it manifest itself?
5. What is meant by the "voice of conscience"?
6. What is the office of conscience?
7. What is *not* the office of conscience?
8. Why are the moral decisions of men often contradictory?

9. How should conscientious wrong-doing be dealt with? (Write answers here.)
10. Why is conscience always a safe guide?
11. When does the moral judgment become a safe guide?

Topic 2.**SINNING AGAINST CONSCIENCE.**

1. How was Felix affected by Paul's discourse on righteousness and a coming judgment? (Acts 24: 25*a*.)
2. What was apparently the moral state of Felix previous to that discourse?
3. How did he show that his conscience had been awakened?
4. How did he silence his conscience?
5. How can one sin against conscience?
6. How did Paul describe the effect of such sin? (1 Tim. 4: 2.)

Topic 3.**GOD'S TO-DAY AND SATAN'S TO-MORROW.**

1. What well-worn excuse did Felix make in dismissing Paul? (Acts 24: 25*b*.)
2. Why did he not, so far as known, ever keep his promise?
3. Why is procrastination in obeying conscience so great a sin?
4. Why is it a most dangerous sin?
5. Why is it likely to become a fatal sin?
6. When is always the best time to fulfil any religious duty? (Ps. 95: 6-11; 2 Cor. 6: 2.)

Lesson 36. OBEDIENCE TO THE HEAVENLY VISION. Paul before Agrippa.

Acts 25: 13-26: 32. About A.D. 60.

Note 51.— While Festus was awaiting a favorable opportunity to forward Paul to Rome, an event of unusual importance occurred. King Herod Agrippa II, grandson of Herod the Great, with his sister Bernice, came to pay the new governor a congratulatory visit. While they were in Cæsarea, Festus, who was greatly perplexed about Paul's case, sought Agrippa's advice concerning it in order that he might know better what accusation to send with Paul to Rome,

As the king was curious to hear the prisoner, Paul was brought before him, not for trial but as an act of courtesy. In his address Paul showed that he had formerly been a strict Pharisee, and that in his zeal for Judaism he had persecuted the Christians even unto death; but that through the revelation of Christ that had come to him on the way to Damascus his whole life had been changed, and that since then he had preached both to Jews and Gentiles remission of sins through repentance and faith in Jesus as the crucified and risen Saviour.

At this point Festus interrupted him with a charge of madness for believing such things; and the hearing closed with a personal but useless appeal from Paul to Agrippa to confirm these truths from his own knowledge of the facts and of the Scriptures. Festus and Agrippa agreed that Paul was innocent of any crime. But since an appeal to Cæsar was irrevocable, he could not be released.

GOLDEN TEXT: "I stand here to be judged for the hope of the promise made of God unto our fathers." (Acts 26:6.)

SCRIPTURE, to be read in school or class: Acts 26:24-32.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 25:13-27.	Paul Brought before Herod Agrippa II.
TUESDAY.....	Acts 26:1-11;	} Paul's Defense before Agrippa.
WEDNESDAY.....	Acts 26:12-21;	
THURSDAY.....	Acts 26:22-32. }	
FRIDAY.....	Lu. 23:1-12.	Christ before Herod Agrippa I.
SATURDAY.....	Is. 41:8-20.	Divine Promises in Trouble.
SUNDAY.....	Ps. 119:153-168.	A Prayer for the Persecuted.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL BEFORE HEROD AGRIPPA II. Acts 25:13-26:32.

1. The Visit of Agrippa and Bernice to Festus. Acts 25:13-27.

2. Paul's Defense before Agrippa. Acts 26:1-29.

- a. Complimentary introduction (vss. 1-3).
- b. The accusation brought against him by the Jews (vss. 4-7).
- c. His persecution of the believers in Jesus (vss. 8-12).
- d. His conversion through seeing the risen Christ (vss. 13-15).
- e. His commission from Christ (vss. 16-18).
- f. His obedience to this commission, and his consequent treatment by the Jews (vss. 19-23).
- g. The interruption by Festus (vss. 24, 25).
- h. Paul's appeal to Agrippa (vss. 26-29).

3. The Opinion Produced by Paul's Defense. Acts 26:30-32.

TOPICS FOR DISCUSSION.

Topic 1.

HEARING THE OTHER SIDE.

(Write answers in the margin.)

1. How did Festus answer the Jews who clamored for the condemnation of Paul? (Acts 25:16.)

2. Why did the Jews not attempt to prove their case against Paul? (Write answers here.)
3. How did the conduct of Festus compare with that of the Jews?
4. In all controversies what does a spirit of fairness demand?
5. Why are people so prone to condemn without hearing the other side?
6. In all cases where reputation is involved, why is this particularly cruel?
7. In all such cases what is a safe rule to follow? (Mt. 7:12.)

Topic 2.

THE HEAVENLY VISION.

1. What was Paul's vision on the way to Damascus? (Acts 26:12-18.)
2. How did he respond to this vision? (Acts 26:19.)
3. How did this decision affect his after life?
4. Why do men not covet the kind of "heavenly vision" that came to Paul?
5. In what forms may heavenly visions come to us?
6. What do they demand?
7. Why are they the most important experiences of life?
8. What is the effect of obedience to them?
9. What is the effect of disobedience?

Topic 3.

THE CONSECRATION OF LIFE.

1. How did Paul describe the result of his obedience to the heavenly vision? (Acts 26:20-23.)
2. How did the immediateness of his consecration show itself?
3. How was its thoroughness proved?
4. What did he suffer in consequence of it?
5. What was the Source of his strength?

6. What is meant by a consecrated life? (Write answers here.)
7. How can one engaged in every-day pursuits live such a life?
8. What is the reward?

Topic 4.**THE CHRISTIAN'S DESIRE FOR ALL.**

1. What was Paul's chief wish for those who heard him? (Acts 26:29.)
2. What did he mean by wishing them to be such as he was?
3. Why did he wish this?
4. How might we all be benefited by becoming like him?
5. To what extent can we truly wish other people to become like ourselves?
6. When is such a wish presumptuous?

Lesson 37. HUMAN COÖPERATION WITH DIVINE PROMISES. Paul's Voyage to Rome.

Acts 27:1—28:15. A.D. 60, 61.

Note 52.—The first part of Paul's eventful trip to Rome was accomplished with comparative ease in a ship bound for Adramyttium. The difficulties began after the transfer, at Myra, to a corn ship going to Italy. In the stirring and perilous experiences of this voyage Paul played a prominent part. Had his counsel been heeded at Fair Havens, the subsequent disaster would have been averted. When little hope of escape remained, he encouraged and strengthened the storm-tossed voyagers with messages of cheer and promises of divine aid. The attempt of the sailors to save themselves by deserting the ship when it was about to be driven ashore was frustrated by his vigilance. It was at his suggestion and under his lead that the whole ship's company partook of food in anticipation of the final crisis. These incidents, as well as the attitude of the centurion toward Paul, show the remarkable ascendancy which he had obtained over the minds of his heathen companions. The whole narrative exhibits him as a brave, sympathetic, clear-headed man, possessed of extraordinary practical wisdom in emergencies, and full of encouragement and hope when others were in despair.

The accuracy of the narrative has been fully demonstrated by modern investigations, which clearly proclaim its author, the faithful Luke, to have been an eye-witness of the events described. The journey probably occupied about six months, or from the early Autumn of A. D. 60 to the Spring of 61,

GOLDEN TEXT : "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me." (Acts 27 : 25.)

SCRIPTURE, to be read in school or class : Acts 27 : 33-44.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 27 : 1-8.	The Voyage to Fair Havens.
TUESDAY	Acts 27 : 9-19.	The Beginning of the Storm.
WEDNESDAY	Acts 27 : 20-26.	Paul Encouraging the Ship's Company.
THURSDAY	Acts 27 : 27-32.	Paul's Watchful Care Shown.
FRIDAY.....	Acts 27 : 33-44.	The Wreck and the Escape.
SATURDAY	Acts 28 : 1-15.	At Melita, and the Trip to Rome.
SUNDAY	Ps. 107 : 23-32.	Praise for Deliverance from a Storm.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S VOYAGE TO ROME. Acts 27 : 1-28 : 15.

- 1. From Cæsarea to Fair Havens.** Acts 27 : 1-8.
- 2. From Fair Havens to Melita.** Acts 27 : 9-44.
(For Analysis of this passage, see Daily Scripture Readings.)
- 3. Three Months on the Island of Melita.** Acts 28 : 1-10.
- 4. From Melita to Rome.** Acts 28 : 11-15.

TOPICS FOR DISCUSSION.

Topic 1.

THE VOYAGE OF LIFE.

(Write answers in the margin.)

1. In what respects are many human lives like Paul's voyage to Rome? (Acts 27 : 1-28 : 13.)
2. What qualities of heart and mind did Paul manifest on his voyage?
3. What mental and moral qualities are most useful for our voyage?
4. How may our voyage be successful no matter what happens by the way?

Topic 2.

GOD'S PROMISES AND MAN'S FREE AGENCY.

1. What did God promise Paul respecting the safety of the ship's company? (Acts 27 : 22-26.)
2. What did Paul afterwards declare to be necessary for the fulfilment of this promise? (vs. 31.)

3. Why were these assertions not inconsistent with each other? (Write answers here.)
4. What did the soldiers afterwards propose that would have prevented the fulfilment of the divine promise? (vs. 42.)
5. How was God's promise fulfilled at last? (vss. 43, 44.)
6. On what condition are God's promises always dependent?
7. Give some illustrations. (*Comp.* Ex. 3:7, 8 with Num. 14:28-34; 2 Sam. 7:12-16 with 1 Ki. 11:11 and 12:16.)
8. How is the same principle illustrated in our own experience?
9. How are God's promises and man's free agency related?
10. To what extent are we responsible for the fulfilment of God's promises to us?

Topic 3.

VICARIOUS BLESSINGS.

1. To whose presence did all on board the ship owe their safety? (Acts 27:24.)
2. To whose presence did the prisoners a second time owe their lives? (Acts 27:42, 43*a*.)
3. What fact in God's dealings with men is here illustrated?
4. Mention some other instances. (Gen. 18:16-33; 26:24; 30:27; 39:1-5.)
5. How is this fact illustrated in our own lives?
6. Through whom is this principle illustrated in its highest form? (Eph. 1:5-10.)
7. What opposite side of this mode of God's dealings with men is also revealed? (Ezek. 14:14, 16, 18, 20.)

Topic 4.

(Write answers here.)

THE SACREDNESS OF LIFE.

1. What sacrifices were made in order to save the lives of the ship's company? (Acts 27: 18, 19, 38, 39.)
2. Why do men ordinarily prefer to lose everything before life?
3. Why has God implanted this intense love of life in every creature?
4. Why is suicide a crime?
5. How does the instinctive feeling of the sacredness of human life affect the well-being of society?
6. How does it affect man's relation to toil?

Lesson 38. ADVERSITIES OVERRULED FOR GOOD.**Paul Preaching in Prison.**

Acts 28: 16-31; Phil. 1: 12-26. Written from prison, between A.D. 61 and 63.

Note 53.—Once arrived in Rome Paul again experienced the leniency of the government. Though chained night and day to a soldier, he was allowed to live in his own hired dwelling and to receive visitors freely. This gave him his much longed for opportunity to preach the Gospel in Rome. Immediately after his arrival he began this work by an address to the Jews, who rejected his message. He then turned to the Gentiles, and while waiting for his trial continued his work among them two years, reaching many people. Even his bonds, irksome as they must have been, aided in this work; for the frequent changes in his guard brought many different soldiers into contact with him, and resulted in spreading a knowledge of the Gospel "throughout the whole prætorian guard."

Of Paul's experiences during these years we get some hints from the Epistle to the Philippians. This Epistle was written in grateful acknowledgment of gifts from the liberal Philippians to alleviate the hardship of Paul's imprisonment, and was sent to them by their messenger, Epaphroditus, who had brought him the gifts. With that devoted self-forgetfulness which was so characteristic of Paul, it says almost nothing of his personal sufferings, but much of the way in which his imprisonment had contributed to the spread of the Gospel, and of his loving regard for the Philippians and his gratitude to them for their timely beneficence. It shows that his spirit had not been broken under the disappointments and rigors of a long-continued prison life.

GOLDEN TEXT: "I am an ambassador in chains; that in it I may speak boldly, as I ought to speak." (Eph. 6: 20.)

SCRIPTURE, to be read in school or class: Acts 28: 23-31.

DAILY SCRIPTURE READINGS.

MONDAY	Acts 28: 16-22.	Paul's Meeting with the Jews in Rome.
TUESDAY	Acts 28: 23-31.	The Jews' Rejection of Paul's Message.
WEDNESDAY	Phil. 1: 1-11.	Paul's Love for the Philippians.
THURSDAY	Phil. 1: 12-21; }	The Spread of the Gospel Furthered by Paul's Imprisonment.
FRIDAY	Phil. 1: 22-30. }	
SATURDAY	Phil. 4: 10-23.	Paul's Gratitude for the Gifts Sent him.
SUNDAY	Col. 4: 7-18.	Paul's Companions in Rome.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL A PRISONER IN ROME. Acts 28: 16-31; Phil. 1: 12-26.

1. Paul Preaching in Prison. Acts 28: 16-31.

- a.* His first conference with the Jews in Rome (vss. 16-22).
- b.* His second conference, and his turning to the Gentiles (vss. 23-28).
- c.* His two years' work in Rome (vss. 30, 31).

2. The Gospel Furthered by Paul's Imprisonment. Phil. 1: 12-26.

- a.* The different ways in which this was accomplished (vss. 12-18).
- b.* His readiness for any fate (vss. 19-26).

TOPICS FOR DISCUSSION.

TOPIC 1.

TRIUMPHING OVER CIRCUMSTANCES.

(Write answers in the margin.)

1. What was Paul's position while in Rome? (Acts 28: 16; Phil. 1: 13.)
2. How might he have excused himself from preaching under such circumstances?
3. How did he triumph over his circumstances?
4. How did he extend his influence beyond Rome?
5. Why do we so often permit circumstances to triumph over us?
6. Why do adverse circumstances form so large a part of man's earthly experiences?
7. What is needed to overcome them?

Topic 2.

REPROACH OF CHRISTIANITY.

1. How was Christianity regarded when Paul was in Rome? (Acts 28: 22.)

2. What had been predicted concerning it? (Lu. 2 : 34.)
 3. Why did it encounter this universal opposition?
 4. What does such opposition prove concerning human nature?
 5. What does the success of Christianity, notwithstanding its unpopularity, prove concerning it?
 6. How popular is real Christianity to-day?
- (Write answers here.)

Topic 3.

THE FULFILMENT OF DIVINE PROMISES.

1. Describe Paul's work in Rome during the two years of his imprisonment. (Acts 28 : 30, 31.)
2. What divine promises were thereby fulfilled? (Acts 23 : 11 ; 27 : 24.)
3. What might at first sight have seemed a hindrance to their fulfilment?
4. How did this apparent hindrance become a real help? (Phil. 1 : 12-14.)
5. Of what may we always be sure respecting the promises of God?
6. How should we regard apparently insurmountable obstacles? (Rom. 8 : 28 ; Ps. 76 : 10a.)

Topic 4.

THE CERTAINTIES AND UNCERTAINTIES OF LIFE.

1. Of what did Paul tell the Philippians that he was uncertain? (Phil. 1 : 20b, 22-24.)
2. Of what was he certain? (vss. 19, 20a, 21.)
3. What are some of the uncertainties in our own lives?
4. Of what can we be certain?
5. What is necessary to make a sure gain of life or death?
6. How can both be made a certain loss?

Lesson 39. REVIEW OF LESSONS 27-38.

Note 54.—SUMMARY OF EVENTS IN LESSONS 27-38. (1) *The Close of Paul's Third Missionary Journey.*—After leaving Ephesus Paul went to Troas. From there he crossed over into Macedonia in order to meet Titus sooner, and after preaching throughout that region went on to Corinth. During this journey he completed the great collection for the poor saints in Jerusalem (Les. 27). Upon leaving Corinth to take the collection to Jerusalem he did not sail direct for Syria because of a plot of the Jews against him, but returned to Troas by way of Macedonia. Here he met the rest of his party; and having sailed with them to Miletus and thence to Cæsarea, he at last reached Jerusalem in safety but burdened by prophecies of approaching evil (Les. 32). The third journey occupied a period of about four and a half years (A.D. 54-58).

(2) *Paul's Epistles Written During this Period.*—The second Epistle to the Corinthians was written while Paul was in Macedonia. It was occasioned by the news which Titus brought to him from Corinth. In it the Apostle gave directions about the great collection (Les. 27); and defended himself from the assaults of his enemies, first, by stating the character and motives of his ministry (Les. 28), and then by a very full defense of his apostleship (Les. 29). While Paul was in Corinth he wrote an Epistle to the church in Rome, expressing his desire to see them (Les. 30), and carefully explaining the way of salvation through faith (Les. 31).

(3) *Paul's Arrest and First Roman Imprisonment.*—In Jerusalem Paul's enemies stirred up a riot against him, and would have killed him had not the Roman soldiery interfered and arrested him (Les. 33). He was brought before the Sanhedrin for trial, but would have been torn in pieces by them had not the Roman soldiers a second time interfered and taken him out of their hands. The Jews then plotted to assassinate him, but as a Roman citizen he was sent under guard to Cæsarea to save his life (Les. 34). Here he was tried before Felix, and though uncondemned was kept in prison two years. Afterwards he was tried again before Festus, but despairing of justice in Judea, he appealed to Cæsar (Les. 35). Before being sent to Rome, however, he was given a hearing before King Agrippa, who agreed with Festus that he might have been set at liberty except for his appeal (Les. 36). Paul's eventful voyage to Rome resulted in the total wreck of the ship on the island of Melita. After spending the winter there the party went on to Rome (Les. 37). Paul was kept a prisoner in Rome two years, living in his own hired dwelling and working faithfully for the spread of the Gospel (Les. 38). This period of Paul's life as a prisoner covered about four and a half years, A.D. 58-63.

GOLDEN TEXT: "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 24.)

DAILY SCRIPTURE READINGS. PAUL'S ADDRESSES.

MONDAY	Acts 20: 17-27; }	To the Ephesian Elders at Miletus.
TUESDAY	Acts 20: 28-38. }	
WEDNESDAY	Acts 22: 1-10; }	Before the Mob in Jerusalem.
THURSDAY	Acts 22: 11-21. }	
FRIDAY	Acts 24: 10-21.	At his Trial before Felix.
SATURDAY	Acts 26: 1-11; }	At the Hearing before Agrippa.
SUNDAY	Acts 26: 12-23. }	

GOLDEN TEXT RESPONSIVE SERVICE.

(To be used in place of the regular Scripture Reading with this lesson. The numerals with the questions refer to the lessons of the quarter.)

XXVII. *Superintendent (or Teacher)*. What did Paul say to encourage generosity?

Sunday-school (or Class). "God loveth a cheerful giver." (2 Cor. 9: 7*b*.)

XXVIII. What was his message as an ambassador of God?

"We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5: 20.)

XXIX. In what alone did he glory?

"Far be it from me to glory, save in the cross of our Lord Jesus Christ." (Gal. 6: 14*a*.)

XXX. What did he say as to the scope of his mission?

"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish." (Rom. 1: 14.)

XXXI. How did he regard the Gospel?

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16*a*.)

XXXII. What was his parting injunction to the Ephesian elders?

"Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." (Acts 20: 35*b*.)

XXXIII. How may his experiences in Jerusalem be described?

"We are pressed on every side, yet not straitened; perplexed, yet not unto despair." (2 Cor. 4: 8.)

XXXIV. How did he assert his innocence before the Sanhedrin?

"Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day." (Acts 23: 1.)

XXXV. What claim did he make before Felix?

"Herein do I also exercise myself to have a conscience void of offence toward God and men alway." (Acts 24: 16.)

XXXVI. How did he state his case to Agrippa?

"I stand here to be judged for the hope of the promise made of God unto our fathers." (Acts 26: 6.)

XXXVII. How did he encourage the despairing sailors in the storm?

"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me." (Acts 27: 25.)

XXXVIII. How did he describe himself as a prisoner?

"I am an ambassador in chains; that in it I may speak boldly, as I ought to speak." (Eph. 6: 20.)

XXXIX. What spirit did Paul show through all his varied experiences?

"I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 24.)

TOPICS FOR DISCUSSION.

Note 55.—It is manifestly impossible to review all the subjects which have been treated during the quarter. Some of the more important have therefore been selected and classified into groups as follows: (1) *The Earthly Life*, or man's existence in the world; (2) *The Practical Life*, or man's duties to himself and his fellow-men; (3) *The Christian Life*, or man's relation to God, and the experiences and duties which spring from it; and (4) *The Heavenly Life*, considered in itself, and in its relation to the present life. For Explanatory Notes, see the lessons referred to.

Topic 1.

THE EARTHLY LIFE.

(Write answers in the margin.)

1. What will men do to save their lives?
(Acts 27:18, 19, 38, 39; Les. 37.)
2. Why do men so cling to life?
3. What was revealed to Paul concerning the immediate future? (Acts 20:23, 29, 30; Les. 32.)
4. Why is the future not revealed to us?
5. How was Paul's presence on the vessel a benefit to all on board? (Acts 27:24, 30-32, 34-36; Les. 37.)
6. To whom are we often indebted for undeserved blessings?

Topic 2.

THE PRACTICAL LIFE.

1. What is the Source of civil authority?
(Acts 22:25-29; Rom. 13:1; Jo. 19:11; Les. 34.)
2. What do we owe to it? (Acts 23:3, 5; Rom. 13:5-7; Les. 34.)
3. What does it owe to us? (Acts 23:10, 12-24; Rom. 13:4, 5; Les. 34.)
4. On what notable occasion did Paul act from expediency? (Acts 21:17-25; Les. 33.)
5. Why is acting from expediency an unsafe principle?
6. What had Paul striven for all his life?
(Acts 24:16; Les. 35.)
7. Why ought one always to obey conscience?
8. In all controversies, and matters affecting reputation, what is a safe rule to follow? (Acts 25:16; Mt. 7:12; Les. 36.)

9. How did Paul triumph over circumstances in Rome? (Acts 28:16-31; Phil. 1:13; Les. 38.)
10. How may we succeed in life despite adverse circumstances?
- (Write answers here.)

Topic 3.

THE CHRISTIAN LIFE.

1. What is the relation of the Gospel to the Christian life? (Rom. 1:16, 17; Les. 31.)
2. How does a sinner obtain acceptance with God? (Rom. 3:21-26; Les. 31.)
3. What are some of the results of faith? (Rom. 5:1-8; Les. 31.)
4. How may Christians be described? (Rom. 1:6, 7; Les. 30.)
5. What is their strength in weakness? (2 Cor. 12:9, 10; Les. 29.)
6. What is the law of Christian giving? (1 Cor. 16:2; Les. 27.)
7. What is the secret of a blessed life? (Acts 20:35; Les. 32.)
8. How should a Christian regard either life or death? (Phil. 1:20, 21; Les. 38.)

Topic 4.

THE HEAVENLY LIFE.

1. How does the heavenly life influence the Christian's present life? (2 Cor. 4:16-18; Les. 28.)
2. What new body are we certain to receive in heaven? (2 Cor. 5:1-4; Les. 28.)
3. What is the spiritual body like? (1 Cor. 15:45-49; Phil. 3:21; Les. 28.)
4. What foretaste is given us here of the heavenly life? (2 Cor. 5:5; Les. 28.)
5. What will be the supreme blessedness of heaven? (2 Cor. 5:8; Les. 28.)

Lesson 40. CHRISTIANITY AND HUMAN RIGHTS.

Philemon. Written between A.D. 61 and 63.

Note 56.—Philemon was apparently a resident of Colosse in the province of Asia. He was one of Paul's converts, probably during the Ephesian ministry, and was one of the leading members of the Colossian church, which had a meeting-place in his house.

According to the universal custom of the times for persons in easy circumstances, he held slaves. One of them, named Onesimus, had escaped to Rome, where he fell in with Paul and became a Christian. He showed his gratitude by devoting himself so efficiently to Paul's personal comfort that the imprisoned Apostle became very much attached to him. Much as Paul needed him, he felt that it was not right to retain him without his owner's consent. He therefore persuaded Onesimus to return to Philemon, taking with him a letter in which Paul gracefully and tenderly interceded for the returning penitent, now a brother in the faith.

This communication, the only private letter of Paul's that has survived of what must have been a large correspondence, reveals far more than his longer Epistles his extraordinary tact and exquisite delicacy in dealing with men.

GOLDEN TEXT: "Perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever." (Philemon, vs. 15.)

SCRIPTURE, to be read in school or class: Philemon, vss. 1-14.

DAILY SCRIPTURE READINGS.

MONDAY Philemon, vss. 1-14; }	Paul's Letter to Philemon.
TUESDAY Philemon, vss. 15-25. }	
WEDNESDAY . . Eph. 6: 5-9; Col. 3: 22-4: 1; }	Apostolic Injunctions to Masters and Slaves.
THURSDAY . . . I Tim. 6: 1, 2; Titus 2: 9-14; }	
FRIDAY I Pet. 2: 18-25. }	Old Testament Laws about Slaves.
SATURDAY Lev. 25: 39-55; }	
SUNDAY Deut. 15: 1-18. }	

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S LETTER TO PHILEMON.

1. Address and Greeting. Vss. 1-3.
2. Thanksgiving for Philemon's Christian Character. Vss. 4-7.
3. Intercession for Onesimus. Vss. 8-21.
4. Conclusion. Vss. 22-25.

TOPICS FOR DISCUSSION.

Topic 1.

CHRISTIANITY AND SLAVERY.

(Write answers in the margin.)

1. How did Paul speak of Onesimus in returning him to his master? (Philemon, vss. 10-14.)

- (Write answers here.)
2. How did Paul expect him to be treated? (vss. 15-17.)
 3. What was the relation of heathenism to slavery?
 4. To what extent had it become a part of the social order?
 5. How was a slave regarded by the Roman law?
 6. Why is slavery a crime?
 7. If a crime, why did Christianity not assail it?
 8. How was slavery affected by Christianity?
 9. How did Christianity lay a foundation for its extinction?
 10. How did the hope of the speedy coming of Christ affect Christian slaves?

Topic 2.

CHRISTIANITY AND SOCIAL REFORMS.

1. What did Paul do with the runaway slave? (Philemon, vs. 12.)
2. Why did he not urge Philemon to emancipate him?
3. Where does Christianity begin the reformation of social and political evils?
4. Why does Christianity not encourage the use of force in moral reforms?
5. How does it operate in reforming the evils of society?
6. What then is the Christian way of promoting temperance?
7. What is the Christian way of bringing about respect for human rights?
8. When do reforms become embodied in law?

Topic 3.

THE VALUE OF TACT.

1. How did Paul show tact in addressing Philemon? (Philemon, vss. 2, 5, 7.)
2. How, in basing his plea on love instead of on apostolic authority? (vss. 8, 9.)

3. How, in referring to his personal relations to Philemon? (vss. 17-22.) (Write answers here.)
4. What is meant by tact?
5. Why is offense often given unintentionally?
6. How can tact be cultivated?

Lesson 41. THE PERSON OF CHRIST. His Humiliation and Exaltation.

Selections from Philippians. Written between A.D. 61 and 63.

Note 57.—The church in Philippi was the first founded by Paul in Europe. Between this church and himself a strong mutual affection existed. This was probably owing to the character of the Philippians whose simple virtues protected them from many evils that tried other churches. Unlike the Galatians they had not yielded to intruding Judaizers. Unlike the Corinthians they were not voluptuaries, nor were they puffed up with intolerable self-conceit.

The Philippians showed a constant and practical sympathy in Paul's work and experiences. Repeatedly they sent contributions for his support and comfort. The return of Epaphroditus, who had come to Rome with fresh tokens of their liberality and love, gave Paul an opportunity to send them a letter by the hand of their own messenger (see Note 53, Lesson 38).

This letter, which is mainly a loving acknowledgment of the help received and an expression of Paul's joy over the Philippians, contains also some personal notices concerning himself, with a variety of affectionate counsels and warnings. Possibly there were slight factions in the church. To help them cultivate a spirit of unity he urged them also to cultivate that spirit of humility and unselfishness which received its highest exemplification in Christ.

The evidence seems to preponderate slightly in favor of the letter having been written during the earlier, rather than during the later, part of Paul's first Roman imprisonment.

GOLDEN TEXT: "Have this mind in you, which was also in Christ Jesus." (Phil. 2:5.)

SCRIPTURE, to be read in school or class: Phil. 2:1-11.

DAILY SCRIPTURE READINGS.

MONDAY.....	Acts 16: 11-24; }	The Founding of the Church among the Philippians.
TUESDAY	Acts 16: 25-40. }	
WEDNESDAY.....	Phil. 2: 1-11.	The Humility of Christ.
THURSDAY	Jo. 1: 1-18.	The Word Become Flesh.
FRIDAY	Heb. 2: 9-18.	Christ Perfected through Sufferings.
SATURDAY.....	Phil. 2: 12-30.	Exhortations, and Personal Matters.
SUNDAY.....	Phil. 3: 17-4: 9.	Warnings and Exhortations.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S EXHORTATION TO CHRISTIAN UNITY. Phil. 2: 1-11.

1. **Humility and Unselfishness Urged as a Help to Unity.** Phil. 2: 1-4.
2. **This Exhortation Enforced by the Example of Christ.** Phil. 2: 5-11.
 - a. The voluntary humiliation of Christ (vss. 5-8).
 - b. The divine exaltation of Christ (vss. 9-11).

TOPICS FOR DISCUSSION.**Topic 1.****THE INCARNATION OF CHRIST.**

(Write answers in the margin.)

1. How did Paul describe the incarnation of Christ? (Phil. 2: 5-8.)
2. What is meant by the term "incarnation"?
3. What, by the phrase "in the form of God"?
4. What did Paul elsewhere teach concerning the entrance of Christ into human life? (Gal. 4: 4; 2 Cor. 8: 9.)
5. How does the fourth Gospel sum up the doctrine of the incarnation? (Jo. 1: 1-18.)
6. What two fundamental statements are contained in this passage?
7. How is the method of the incarnation stated in the first and third Gospels? (Mt. 1: 18-25; Lu. 1: 26-38; 2: 1-7.)
8. How does a supernatural birth harmonize with the idea of an incarnation?
9. What does the fact of a divine incarnation prove concerning the nature of man?

Topic 2.**THE TWOFOLD NATURE OF CHRIST.**

1. What did Paul say about Christ's divine nature? (Phil. 2: 6.)
2. What did he say elsewhere that implied Christ's divinity? (Rom. 10: 6; 1 Cor. 8: 6; Col. 1: 13-18.)
3. How did he teach the reality of Christ's human nature? (Phil. 2: 7.)

(Write answers here.)

4. How did he elsewhere teach that Christ was truly man? (Rom. 5:15; I Cor. 15:21; I Tim. 2:5.)
5. What kind of person resulted from the union of these two natures?
6. How does this twofold nature of Christ's affect His work as a Mediator?
7. Why is He able to continue this mediatorial work in heaven? (Heb. 4:4-16; 7:26-8:2; 9:11, 12.)

Topic 3.

THE HUMILIATION OF CHRIST.

1. How did Paul describe the humiliation of Christ? (Phil. 2:7, 8.)
2. Of what did Christ "empty himself" in becoming man?
3. Why was such an "emptying" necessary?
4. In what, then, did His humiliation really consist?
5. How were the lowly circumstances of His earthly life related to His humiliation?
6. How did Christ reveal His highest glory?
7. What should this teach us?

Topic 4.

THE EXALTATION OF CHRIST.

1. What did Paul teach about the exaltation of Christ? (Phil. 2:9-11.)
2. What occasioned it? (Phil. 2:6-8.)
3. When did it begin?
4. What is meant by the "name which is above every name"?
5. What is the purpose of this exaltation?
6. How is Christianity related to this purpose?
7. What is to be the final result of Christ's exaltation? (I Cor. 15:24-28.)
8. What is the fundamental truth of Christianity?

Lesson 42. THE UNIVERSAL SUPREMACY OF CHRIST. His Headship over the Church.

Selections from Ephesians and Colossians. Written during Paul's imprisonment, between A.D. 58 and 63.

Note 58.—The Epistles of Paul to the Colossians and to the Ephesians date from his first imprisonment. Some hold that they were written from Cæsarea, but others with more probability regard them as written from Rome. If from Rome, it still remains uncertain whether they preceded or followed the Epistles to Philemon and to the Philippians.

Colosse was situated on the great overland trade route to the East, about 120 miles from Ephesus. Laodicea lay between the two, about seven miles from Colosse. Both churches seem to have been offshoots of Paul's long ministry in Ephesus, and, though he never visited them, he regarded them as subject to his supervision. During his imprisonment in Cæsarea or Rome he was visited by Epaphras, a member of the church in Colosse, and perhaps its founder (Col. 1:7; 4:12). A prominent reason for the visit seems to have been to report to Paul the appearance of a new and dangerous heresy that was making rapid headway in the churches. It used the Gospel mainly as a foundation on which to build a huge superstructure of philosophical speculations (see Topic 3, in *App.*). Unthinking people were captivated by it. But Paul saw that it was subversive of every distinctive principle in the Gospel, and set himself to combating it by presenting the opposite truth. This he does in the letter to the Colossian church, which was also sent to the church in Laodicea (Col. 4:16).

Immediately after completing this letter he appears to have written that to the Ephesians. The Ephesian epistle deals in general with the same subject, namely, the absolute supremacy of Christ and His Headship over the church. But in addition it develops the thought that the Gentiles as well as the Jews were constituent parts of the church, the body of which Christ is the Head. Both letters seem to have been forwarded by the same messenger (*comp.* Eph. 6:21, 22 with Col. 4:7, 8).

GOLDEN TEXT: "He put all things in subjection under his feet, and gave him to be head over all things to the church." (Eph. 1:22.)

SCRIPTURE, to be read in school or class: Eph. 1:15-23.

DAILY SCRIPTURE READINGS.

MONDAY	Col. 1:1-14.	Introductory Thanksgiving and Prayer. God's Eternal Purpose in Christ.
TUESDAY.....	Eph. 1:1-14.	
WEDNESDAY.....	Col. 1:15-23;	The Supreme Lordship of Christ.
THURSDAY	Eph. 1:15-23. }	
FRIDAY	Col. 2:1-12;	Warnings against False Philosophy and Corrupt Practices.
SATURDAY.....	Col. 2:13-23;	
SUNDAY.....	Eph. 2:1-10. }	

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S ANTIDOTE TO FALSE PHILOSOPHY. Col. 1:15-20; ch. 2; Eph. 1:20-23.

1. Christ's Supremacy over the Creation. Col. 1:15-17; Eph. 1:20-22a.
2. Christ's Headship in the Church. Col. 1:18-20; Eph. 1:22b, 23.
3. Paul's Attack on the Colossian Heresy. Col., ch. 2.

TOPICS FOR DISCUSSION.

Topic 1.

THE UNIVERSAL LORDSHIP OF CHRIST.

(Write answers in the margin.)

1. How did Paul describe Christ's relation to the physical universe? (Col. 1: 15*b*-17.)
2. What is the extent of His sovereignty? (Eph. 1: 20-22*a*.)
3. What is meant by His being "the firstborn of all creation"?
4. How is it that Christ does not belong to the created universe?
5. Why does Paul say that all things were created in, or by, Him?
6. What is meant by their being created unto, or for, Him?
7. On what, then, does His universal Lordship rest?
8. What does this truth imply as to His guidance of human affairs?

Topic 2.

CHRIST THE HEAD OF THE CHURCH.

1. What is Christ's relation to the church? (Col. 1: 18*a*.)
2. What has he now become? (vs. 18*b*.)
3. In what sense is Christ "the firstborn from the dead"?
4. What is God's purpose concerning Him? (vs. 18*c*.)
5. How has God qualified Him for this Headship of the church? (vs. 19.)
6. What is meant by all the "fulness"?
7. What is meant by God's reconciling "all things unto Himself"? (vs. 20.)
8. What is involved in Christ's being the Head of the church?
9. What is involved in the subjection of the church to Him?

Topic 3.

(Write answers here.)

FALSE PHILOSOPHY.

1. What were the origin and claims of the Colossian heresy? (Col. 2: 8, 23; see Expl. Note, in *App.*)
2. What was its character?
3. What were its effects?
4. What is meant by "philosophy"?
5. How did Paul meet the false philosophy of the Colossian heretics?
6. What did he mean by the three descriptive phrases applied to it in vs. 8?

Topic 4.**ASCETICISM.**

1. What were some of the ascetic features of the Colossian heresy? (Col. 2: 16, 18-23.)
2. Why was "severity to (or 'neglecting of') the body" inculcated by the Colossian errorists?
3. What prohibition enforced by them did Paul quote?
4. Explain how this prohibition is commonly misapplied in our times.
5. What is asceticism?
6. What is the attitude of Christianity toward the human body?
7. Why should the body be well cared for?
8. Why is religious asceticism a failure?
9. In what sense should every Christian keep his body under?

Lesson 43. THE NEW TESTAMENT CHURCH AND ITS MINISTRY. Paul's Instruction in the Pastoral Epistles and Elsewhere.

Selections from 1 Timothy and Titus. Written between A.D. 64 and 68.

Note 59.—Our information of Paul's life after the close of the narrative in the Acts is obtained from tradition and from the Pastoral Epistles — 1 and 2 Timothy and Titus. The references in these Epistles to Paul's journeyings and to the condition of the churches at that time are inexplicable except on the supposition that he was set at

liberty after his two years of imprisonment described in Acts 28 : 30, 31. Such is also the testimony of tradition. Although his movements while at liberty cannot be traced with certainty, it appears that he then traveled quite extensively, visiting Macedonia, Western Asia, Crete, Greece, and possibly Spain.

At Ephesus he found that heresy had gained a strong foothold. Being unable to stay there long enough to uproot these evil teachings, he committed this task to Timothy while he himself went to Macedonia. Finding himself unable to return to Ephesus as soon as he expected, he wrote the first Epistle to Timothy, in which he gave him special instruction concerning the work entrusted to him, together with many personal exhortations.

In Crete Paul found that substantially the same errors had sprung up as in Ephesus. He therefore left Titus to do here a work similar to that entrusted to Timothy at Ephesus, and afterwards wrote to him also a letter of instructions and encouragement.

The Epistles to Timothy and Titus are called Pastoral Epistles because they relate mainly to the pastoral work of Timothy and Titus, and to the qualifications and duties of church officers.

GOLDEN TEXT : " Fight the good fight of the faith, lay hold on the life eternal." (1 Tim. 6 : 12*a*.)

SCRIPTURE, to be read in school or class : 1 Tim. 6 : 11-16.

DAILY SCRIPTURE READINGS.

MONDAY	1 Tim. 1 : 1-11 ;	} Timothy's Mission in Ephesus.
TUESDAY	1 Tim. 1 : 18-2 : 15. }	
WEDNESDAY . . .	1 Tim., ch. 3.	Concerning Bishops and Deacons.
THURSDAY . . .	1 Tim. 4 : 6-16.	Personal Exhortations to Timothy.
FRIDAY	1 Tim. 6 : 1-10.	Concerning Slaves and False Teachers.
SATURDAY	Titus, ch. 1 ;	} Titus's Mission in Crete.
SUNDAY	Titus, ch. 2. }	

ANALYSIS OF SCRIPTURE MATERIAL.

THE NEW TESTAMENT CHURCH AND ITS MINISTRY. Scattered References.

1. **The Origin and Aim of the Church.** 1 Tim. 3 : 15.
2. **The Ministry of the Church.**
 - a.* Apostles, prophets and evangelists (1 Cor. 12 : 28 ; Eph. 4 : 11*a*, *b*, *c*).
 - b.* Bishops, elders and teachers (1 Tim. 3 : 1-7 ; Titus 1 : 5-9 ; Eph. 4 : 11*d*).
 - c.* Deacons and deaconesses (1 Tim. 3 : 8-13 ; Phil. 1 : 1 ; Rom. 16 : 1).

TOPICS FOR DISCUSSION.

Topic 1.

THE NEW TESTAMENT CHURCH.

(Write answers in the margin.)

1. What is a local body of believers called in the New Testament? (1 Tim. 3 : 15, *comp.* Rom. 16 : 5 ; 1 Cor. 1 : 2.)

2. In what larger sense is this term also used? (Eph. 1:22; 3:10; Col. 1:18; Heb. 12:23.)
3. What is the origin of the church? (1 Tim. 3:15, *comp.* Mt. 16:18.)
4. What is meant by the church being the "ground of the truth"?
5. What, by being "the pillar" of the truth?
6. What is the divine purpose in establishing the church in the world?
7. What should be our attitude toward such an institution?

(Write answers here.)

Topic 2.**CONCERNING APOSTLES, PROPHETS,
AND EVANGELISTS.**

1. What shows that the New Testament church was intended to have a formal organization? (1 Cor. 12:28; Eph. 4:11.)
2. What was the highest rank of officials in it?
3. What were the distinguishing features of the apostolic office?
4. What function was exercised by the "prophets"?
5. Why was this office not continued in the church?
6. What was the work of the "evangelists"?
7. How did their work differ from that of modern evangelists?

Topic 3.**CONCERNING BISHOPS, ELDERS, AND
TEACHERS.**

1. What various titles were given to the leading officers in each local church? (1 Tim. 3:1-7; Titus 1:5-9; Eph. 4:11*d.*)
2. How were they appointed?
3. What qualifications were required for bishops, or elders?
4. What were their duties?

5. How were they to exercise their authority? (Write answers here.)
6. What were the duties of the “teachers”?

Topic 4.

CONCERNING DEACONS AND DEACONESSES.

1. What order of officials in the local church does Paul mention in connection with bishops, or elders? (I Tim. 3:8-13; Phil. 1:1.)
2. What qualifications were required in deacons?
3. How did these qualifications differ from those of bishops, or elders?
4. What were the duties of deacons?
5. What is commonly regarded as the origin of this order?
6. What class of female officials probably existed in the New Testament church?
7. What directions appear to be given concerning them?

Lesson 44. THE LESSONS OF LIFE. Paul's Review of his Ministry.

Selections from Philipians, Ephesians and 1 Timothy.

Note 60.—As we approach the end of our study of Paul's life it will be helpful to notice the Apostle's own estimate of his work, and some personal characteristics as revealed in his writings. The material for this is found in the Epistles written during the latter part of his life, especially in Philipians, Ephesians and 1 Timothy.

In these Epistles Paul speaks of his profound gratitude for having been laid hold of by Christ and called into His service. From the moment when his eyes beheld the risen and living Lord all worldly prospects lost their charm; he counted them as valueless in comparison with the honor of knowing Him and of sharing His sufferings for the salvation of men. Deep humility, unflinching patience, extraordinary self-sacrifice, and unwearied devotion marked thenceforward his heroic ministry for Christ. He had learned the secret of contentment, and the Source of strength. Being able to do all things through Christ, Christ was able to do all things through him. Therefore the influence of Paul as the organizer of Christianity was next to that of Christ Himself.

GOLDEN TEXT: “I can do all things in him that strengtheneth me.” (Phil. 4:13.)

SCRIPTURE, to be read in school or class: Phil. 3:7-16.

DAILY SCRIPTURE READINGS.

MONDAY	Phil. 3: 5-16.	Paul's Supreme Aim in Life.
TUESDAY	Phil. 4: 10-20.	The Secret of Paul's Contentment.
WEDNESDAY	Eph. 3: 1-13.	Paul's Mission to the Gentiles.
THURSDAY	Eph. 4: 1-16.	Paul's Plea for Christian Unity.
FRIDAY	Eph. 5: 1-14.	Exhortations to Christian Living.
SATURDAY	Eph. 6: 10-20.	The Christian's Armor Described.
SUNDAY	{ 1 Tim. 1: 12-17; } { 1 Tim. 2: 5-7. }	Paul's Gratitude for his Call to Christ's Service.

ANALYSIS OF SCRIPTURE MATERIAL.

PAUL'S REVIEW OF HIS LIFE. Selections from Phil., Eph. and 1 Tim.

1. Paul's Gratitude for his Call into Christ's Service. 1 Tim. 1: 12-17; Eph. 3: 8-13.
2. Paul's Supreme Aim in Life. Phil. 3: 5-14.
3. The Secret of Contentment. Phil. 4: 11-13.

TOPICS FOR DISCUSSION.

Topic 1.

A SUMMARY OF THE GOSPEL.

(Write answers in the margin.)

1. What early summary of the Gospel did Paul quote with personal approval? (1 Tim. 1: 15.)
2. In this summary what is implied as to the preëxistence of Christ?
3. What is implied as to the freedom of Christ's action in coming into the world?
4. Why, nevertheless, was it necessary that He should come?
5. What was the purpose of His coming?
6. What is implied as to the state into which sin had brought men?
7. What is implied as to the universality of Christ's redemption?
8. What encouragement did Paul give that it embraced the greatest sinners?
9. Why, then, is this a "faithful saying"?

Topic 2.

THE PATIENCE AND GRACE OF GOD.

1. Why had Paul obtained mercy? (1 Tim. 1: 13-15.)
2. Why did he not plead ignorance as an excuse for his sin?

3. How was the long-suffering of God revealed in Paul's experience? (Write answers here.)
4. What great trust had the Lord committed to him? (Eph. 3: 8, 9, *comp.* 1 Tim. 1: 11.)
5. How did this display the amazing grace of God?
6. How did the contemplation of it affect Paul?
7. How did he express himself in view of it? (1 Tim. 1: 17.)
8. How does God's treatment of us compare with our deserts?

Topic 3.

THE SUPREME AIM OF THE CHRISTIAN LIFE.

1. What did Paul declare to be the supreme aim of his life? (Phil. 3: 8-11.)
2. What is meant by gaining Christ?
3. What is "the power of his resurrection"?
4. What is meant by the "fellowship of his sufferings"?
5. What, by being conformed, or conformable, unto his death?
6. How does the believer even now experience the power of Christ's resurrection?
7. Why should we have fellowship with His sufferings?
8. In what sense should we be conformed to His death?

Topic 4.

THE SECRET OF CONTENTMENT.

1. What did Paul say about his relation to outward circumstances? (Phil. 4: 11, 12.)
2. How was he enabled to be independent of them? (Phil. 4: 13.)
3. How can we cultivate a happy temper under all conditions?
4. What should help us to suppress our ill-humors and complaints?

Lesson 45. THE PÆAN OF VICTORY. Paul's Last Words.

Selections from 2 Timothy. Written about A.D. 68.

Note 61.— The great fire which destroyed about three quarters of Rome broke out July 18, A.D. 64. As Nero, the emperor, was universally believed to have kindled it, the rage of the million or more homeless and desperate people burst forth against him. He, knowing the unpopularity of the Christians, charged them with this unparalleled crime, and thereby for a while turned the frenzy of the populace from himself. As a result large numbers of the Christians were arrested and put to death with frightful tortures.

So long as the charge was confined to incendiarism the persecution was limited to Rome. But when this was changed to that of the Christians being enemies of society, the persecutions at once extended to the provinces. Naturally Paul would be one of the first victims. He was probably arrested at Nicopolis, and hurried to Rome. So great was the terror into which the persecution had thrown the few remaining Christians, that none ventured to stand by the Apostle's side at his first hearing.

Anticipating that some months would elapse before his second and final hearing, and foreseeing clearly his own fate, he despatched another letter to his beloved Timothy, in which he tenderly encouraged him not to lose heart at the perilous condition into which the church, as well as Paul himself, was plunged. Most touchingly he refers to his own hardships, which however caused his faith and devotion to shine in yet stronger light. He has one wish — that Timothy might come to him once more. For this he pleads again and again. Whether this wish was realized we do not know. Certain it is that this second Epistle to Timothy gives the last glimpse of Paul, triumphant in the assurance that Christ is with him in life and in death.

GOLDEN TEXT: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. 4: 7, 8a.)

SCRIPTURE, to be read in school or class: 2 Tim. 3: 14—4: 8.

DAILY SCRIPTURE READINGS.

MONDAY	2 Tim., ch. 1; }	Exhortations to Timothy.
TUESDAY	2 Tim. 2: 1-13.	
WEDNESDAY	2 Tim. 2: 14-26.	Warnings against Heresy.
THURSDAY	2 Tim. 3: 1-13.	Description of the "last days."
FRIDAY	2 Tim. 3: 14-4: 8.	Last Exhortations.
SATURDAY	2 Tim. 4: 9-22.	Parting Messages.
SUNDAY	Psalm 40.	Steadfastness in Doing God's Will.

ANALYSIS OF SCRIPTURE MATERIAL.

THE LAST WORDS OF PAUL THE APOSTLE. 2 Tim. 4: 6-8, 16-18.

1. Paul's Triumphant Contemplation of his Impending Martyrdom. 2 Tim. 4: 6-8.
2. Paul's Joyful Assurance of Deliverance through Death. 2 Tim. 4: 16-18.

TOPICS FOR DISCUSSION.

Topic 1.

THE SUNSET OF LIFE.

(Write answers in the margin.)

1. How did Paul express the conviction that he was about to die? (2 Tim. 4: 6.)
2. How is this reference to his death connected with his charge to Timothy?
3. How should a faithful servant of Christ always regard himself in relation to his work?
4. What did Paul mean by being “offered”?
5. What did his “departure” signify to him?
6. In what frame of mind did he contemplate it?
7. How can one always be “ready” for the Master’s call? (Mt. 24: 45, 46.)

Topic 2.

THE GOOD FIGHT OF FAITH.

1. In view of Paul’s previous life, what was he able to say as he faced death? (2 Tim. 4: 7.)
2. What was the “fight” to which he referred?
3. Why did he call it “good”?
4. What did he mean by saying that he had finished the “course”? (*Comp.* Phil. 3: 12-14; 1 Cor. 9: 24, 25.)
5. What does he mean by having “kept the faith”?
6. To whom is this language of Paul’s applicable?
7. How had he been able to keep the faith?
8. How can we do it?

Topic 3.

THE CROWN OF RIGHTEOUSNESS.

1. What sublime assurance inspired Paul as he looked beyond death? (2 Tim. 4: 8.)
2. What did he mean by a “crown of righteousness”?

3. In what sense was this "laid up" for him? (Write answers here)
4. When would he receive it?
5. Why was Paul's reward not exceptional?
6. How should it be regarded, as a reward, or of grace?
7. What must be the character of those who receive it?
8. How does a love of Christ's "appearing" show itself in character?

Topic 4.

THE EVER-PRESENT CHRIST.

1. In Paul's loneliness during his last imprisonment, who was constantly with him? (2 Tim. 4: 16, 17.)
2. What similar experience in Christ's life does this recall? (Jo. 16: 32.)
3. Of what did Paul feel sure? (2 Tim. 4: 18.)
4. What was the deliverance that he expected?
5. What is the Source of such confidence?
6. How does it compare with that which the world gives?

PART V.

PETER AND JOHN IN THE LATTER HALF OF THE APOSTOLIC AGE.

TIME. — From the Death of Paul to the Death of John. Part V of The History of the Apostolic Church. A.D. 66-100 (see Note 3, Abstract of Lessons, in Introduction).

CHARACTERISTICS OF PART V. Parts I and II of this course of lessons were occupied almost wholly with the labors of Peter and John. With the beginning of Paul's missionary career the other Apostles almost entirely disappear from the Scripture narrative, and Parts III and IV have therefore been given exclusively to the life and work of the great Apostle to the Gentiles. In Part V we return again to the study of Peter and John, taking up such portions of their writings (except the Gospel of John) as throw most light on their later views and experiences. This Part therefore is an indirect study of the lives of these Apostles through a study of their messages to the churches which they served so long and faithfully. During this period their teachings were of the greatest importance both practically and doctrinally.

Lesson 46. THE LIVING HOPE.

1 Peter, ch. 1. Date uncertain.

Note 62.— That 1 Peter was written by the Apostle whose name it bears has been generally conceded from the earliest times. Whether it was addressed to any particular class of readers, or to Christians in general, is not clear. It betrays acquaintance with the Epistle to the Romans (repeating almost every thought in chs. 12, 13 of the latter), and with that to the Ephesians (*comp.* 1 Pet. 1: 14 with Eph. 2: 3; 1 Pet. 2: 4, 5 with Eph. 2: 20-22; 1 Pet. 2: 18 with Eph. 6: 5, etc.), and could not, therefore, have been written earlier than A.D. 58, and, if we may trust the tradition that Peter suffered martyrdom under Nero about the same time as Paul, it could not have been written later than A.D. 68, in which year Nero died. Whether it was written from Babylon on the Euphrates (1 Pet. 5: 13), or from Rome, for which "Babylon" is supposed by some to be a mystical name, is uncertain. Its principal aim was to strengthen those who, subjected to calumny or terrified by persecution, probably that under Nero (A.D. 64-68), might be led to deny their Christian faith (see Note 63).

GOLDEN TEXT: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1: 3.)

SCRIPTURE, to be read in school or class: 1 Pet. 1: 13-25.

DAILY SCRIPTURE READINGS.

MONDAY	1 Pet. 1: 1-12.	The Christian's Living Hope.
TUESDAY	1 Pet. 1: 13-25.	Peter's Exhortations to Holiness.
WEDNESDAY	Lev. 19: 1-18.	An Old Testament Call to Holiness.
THURSDAY	Jo. 1: 29-42.	The Lamb without Blemish.
FRIDAY	Jo. 3: 1-10.	Begotten again by the Spirit.
SATURDAY	Is. 40: 1-11.	Peter's Quotation from Isaiah.
SUNDAY	Psalm 72.	A Prophecy of the Messiah.

ANALYSIS OF SCRIPTURE MATERIAL.

THE CHRISTIAN'S LIVING HOPE AND HOLY LIFE. 1 Pet. 1: 3-25.

1. The Nature of the Believer's Hope. 1 Pet. 1: 3-12.

2. The Pattern of the Believer's Life. 1 Pet. 1: 13-25.

TOPICS FOR DISCUSSION.**Topic 1.****THE BELIEVER'S LIVING HOPE.**

(Write answers in the margin.)

1. For what did Peter especially thank God? (1 Pet. 1: 3.)
2. How is hope related to faith?
3. How does it differ from faith?
4. Who is the Author of this hope?
5. How is this hope related to the divine mercy?

6. By what means are we begotten unto it? (Write answers here.)
7. How does it differ from the world's dead hopes?
8. How should it be cherished? (vs. 13.)
9. What self-discipline is necessary in order to do this?

Topic 2.**THE HEAVENLY INHERITANCE.**

1. What is the object on which the believer's hope is fixed? (1 Pet. 1:4.)
2. What three negative characteristics describe this inheritance?
3. What is meant by each of them?
4. In what sense is it reserved in heaven?
5. For whom is it reserved?
6. What does this signify as to its preciousness?
7. What, as to its safety?
8. How does the hope of this inheritance affect us when trials come? (vss. 6-9.)

Topic 3.**THE HOLY LIFE.**

1. What exhortation does Peter address to those who cherish the hope of the heavenly inheritance? (1 Pet. 1:15, 16.)
2. What is meant by being "holy"?
3. Who is the Pattern for the believer's holiness?
4. How can infinite holiness become a pattern for finite men?
5. Does holiness mean present sinlessness? If not, why not?
6. What should be the Christian's attitude toward the holy God? (vs. 17.)
7. What is the character of Christian fear?
8. What motives should prompt it?
9. How is holiness an evidence of redemption?

Lesson 47. PATIENCE IN SUFFERING.

1 Pet. 3: 13—4: 19.

Note 63.—The terrible Neronian persecution, as already indicated (Note 61, Lesson 45), exhibited two distinct stages: (1) That which was based on the charge of incendiarism, which was limited to the city of Rome; and (2) that based on the charge of hostility to society, which extended to the provinces as well. Because the Christians refused to participate in the abominable vices of their heathen neighbors the latter thought it strange (1 Pet. 4: 3, 4), and concluded that they must be guilty of other crimes in secret (2: 12). The divisions introduced by Christianity into families (Lu. 12: 49-53), for example, were supposed to be due to the evil arts of magic, and it has been pointed out that the punishments with which Nero put the Christians to death, crucifixion and exposure to the wild beasts, were precisely those prescribed by the Roman law against sorcerers and magicians.

For the purpose of strengthening the faith of those who were exposed to these calumnies and persecutions, Peter wrote his first Epistle. Having a good conscience, they should so carry themselves as to put to shame those who slandered their good manner of life in Christ. If it was the will of God that they should also be persecuted for their good works it was better to "suffer for well-doing than for evil-doing," such as was charged upon them (1 Pet. 3: 16, 17). It was a blessing and a joy to be thus made partakers of Christ's sufferings. In any event they should exercise patience, for the end of all things was at hand, when Christ would appear for their deliverance.

GOLDEN TEXT: "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." (1 Pet. 4: 14.)

SCRIPTURE, to be read in school or class: 1 Pet. 4: 12-19.

DAILY SCRIPTURE READINGS.

MONDAY.....	1 Pet. 2: 1-10.	The Corner-stone of the Christian Life.
TUESDAY	1 Pet. 2: 11-25; }	Exhortations to Christian Subjects,
WEDNESDAY	1 Pet. 3: 1-12. }	Slaves, Wives, and Husbands.
THURSDAY	1 Pet. 3: 13-4: 6.	Patience in View of Calumny.
FRIDAY.....	1 Pet. 4: 7-19.	Patience in View of Fiery Trials.
SATURDAY	1 Pet., ch. 5.	Exhortations to Various Classes.
SUNDAY	Heb. 12: 1-13.	The Reason for Afflictions.

ANALYSIS OF SCRIPTURE MATERIAL.

PETER'S EXHORTATION TO PATIENT ENDURANCE. 1 Pet. 3: 13—4: 19.

1. Patience in View of Calumny. 1 Pet. 3: 13—4: 6.

- a. The blessedness of those reviled for Christ's sake (3: 13-17).
- b. This blessedness illustrated by Christ's patient endurance and great reward (3: 18-22).
- c. The same patience to be shown under temptation and trial in view of giving account to Christ (4: 1-6).

2. Patience in View of Fiery Trials. 1 Pet. 4: 7-19.

- a. Duties of Christians among themselves (vss. 7-11).
- b. Counsels in respect to impending persecutions (vss. 12-19).

TOPICS FOR DISCUSSION.

Topic 1.

THE FIERY TRIAL.

(Write answers in margin.)

1. What did Peter say to the Christians of his day about the persecution then at hand? (1 Pet. 4:12.)
2. What was the "fiery trial" endured by Christianity in the first two centuries?
3. How did the Roman Empire treat Christianity?
4. How did this treatment differ from that accorded to other religions?
5. What great spiritual power endeavored through the Roman Empire to crush Christianity?
6. How has this power since then operated within the church?
7. How does the world now endeavor to render Christianity powerless?
8. Which is the more dangerous form of trial?
9. How does the present attitude of the world toward Christianity compare with that in the first century?

Topic 2.

SUFFERING FOR RIGHTEOUSNESS'
SAKE.

1. How did Peter comfort those who were suffering for righteousness' sake? (1 Pet. 3:14.)
2. What was the specific form of suffering here referred to? (vs. 16, *comp.* 2:12; 4:4.)
3. How does such suffering compare with suffering for evil-doing? (vs. 17.)
4. What had Christ said about it? (Mt. 5:10-12.)
5. To what sufferings are Christians still exposed?
6. Why can we not expect to escape them in this world?
7. How should we feel about them?

8. Why should we maintain “a good conscience” under all trials?

(Write answers here.)

Topic 3.

PATIENT ENDURANCE OF SUFFERING.

1. After citing Christ's example (1 Pet. 3:18-22), what exhortation did Peter base upon it? (1 Pet. 4:1.)
2. What did he mean by “the same mind”?
3. What further consideration should be a motive in bearing suffering patiently? (vs. 5.)
4. How should a Christian regard present suffering for Christ's sake? (vs. 13*a*, *comp.* Mt. 5:11.)
5. Why should he rejoice in them? (vs. 14.)
6. Why should he continue fearlessly in well-doing? (vs. 19.)

Topic 4.

THE END OF ALL THINGS.

1. What did Peter urge in view of the “end” being at hand? (1 Pet. 4:7.)
2. To what great event did he refer?
3. How was it regarded at that time?
4. When the end comes how will Christians regard their past sufferings for Christ? (1 Pet. 4:13*b*.)
5. In what sense is “the end of all things at hand” for each of us?
5. How should we conduct ourselves in view of it?

Lesson 48. CHRISTIAN GROWTH.

2 Pet., chs. 1, 3. Date uncertain.

Note 64. — The second Epistle of Peter was addressed to the same persons as the first (2 Pet. 3:1). If the first was written in view of the Neronian persecution which began A.D. 64 (Note 63, Lesson 47), and if Peter, as commonly supposed, suffered martyrdom in or before A.D. 68, the interval between them was not long. Nevertheless they differ remarkably in thought and style. The situation of the readers is also

changed. In 1 Peter they are comforted in view of persecution; in 2 Peter they are warned against heresy. 1 Peter and the Epistle of Jude, on which 2 Peter seems dependent for much of its material, are among the earliest quoted New Testament documents; but of 2 Peter no mention occurs until nearly two hundred years after Peter's death, and then its authorship is disputed. The strongest evidence for its genuineness is the fact that its explicit claim to have been written by the Apostle Peter is supported by a moral tone too high to have been assumed by a personator. It stands far above the level of Christian writers in post-apostolic times. The place of writing is not indicated.

The first Epistle emphasizes the believer's *hope*, the second his *knowledge*. This follows from the fact that the main purpose of the latter is to warn against false teachers. To this end the writer, knowing that his martyrdom is at hand, is eager to put his readers "in remembrance" of the Christian truths which they have already learned, lest they be swept away from the faith, and thus fail in making their calling and election sure.

GOLDEN TEXT: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18a.)

SCRIPTURE, to be read in school or class : 2 Pet. 1:12-21.

DAILY SCRIPTURE READINGS.

MONDAY	2 Pet. 1:1-11.	Increasing One's Spiritual Life.
TUESDAY	2 Pet. 1:12-21.	The Power and Coming of Christ.
WEDNESDAY	2 Pet. 2:1-11;	} False Teachers Described.
THURSDAY	2 Pet. 2:12-22.	
FRIDAY	2 Pet., ch. 3.	Looking for Christ's Coming.
SATURDAY	Jude, vss. 1-11;	} Jude's Description of the False Teachers.
SUNDAY	Jude, vss. 12-25.	

ANALYSIS OF SCRIPTURE MATERIAL.

PETER'S EFFORT TO COUNTERACT FALSE DOCTRINES. 2 Pet., chs. 1, 3.

1. Stability Dependent on Growth in Grace and Knowledge. 2 Pet., ch. 1.

- Importance of personal growth in Christian graces (vss. 1-7).
- Such growth indispensable to Christian knowledge (vss. 8-11).
- This knowledge based on sure foundations (vss. 12-21).

2. Warnings and Exhortations in View of the Day of the Lord. 2 Pet., ch. 3.

- The rise of mockers at Christ's return predicted (vss. 1-4).
- Their reasonings refuted (vss. 5-10).
- How the hope of the return should affect Christians (vss. 11-18).

TOPICS FOR DISCUSSION.

Topic 1.

PROGRESSIVE CHRISTIAN GROWTH.

(Write answers in the margin.)

- What has been granted to Christians through divine power? (2 Pet. 1:3, 4.)

2. In view of this what should they diligently do? (vss. 5-7.)
3. What is meant by supplying virtue in, or adding virtue to, one's faith?
4. Why are faith and love the beginning and the end of the series?
5. What is meant by "virtue," "knowledge," "temperance"?
6. What, by "patience," "godliness," "love"?
7. What relation do these graces sustain to a living knowledge of Christ and His truth?
8. Why should we diligently cultivate them?

(Write answers here.)

Topic 2.

THE INSPIRATION OF THE SCRIPTURES.

1. What did Peter affirm concerning the Old Testament prophets? (2 Pet. 1: 21.)
2. What shows that he recognized a similar influence in the apostolic writings? (2 Pet. 3: 15, 16.)
3. How does Paul characterize the Scriptures? (2 Tim. 3: 16.)
4. To whom, or what, does inspiration primarily pertain?
5. For what purpose was this divine guidance given?
6. How did it affect the mental powers of the speaker or writer?
7. What seems to be the position of the Bible in respect to its own inspiration?

Topic 3.

THE DELAY OF CHRIST'S COMING.

1. Why did unbelievers in Peter's day deride the promise of Christ's return? (2 Pet. 3: 3, 4.)
2. How were some believers inclined to view it?
3. What were the three considerations by which Peter refuted these doubters? (vss. 5-9.)

4. Why should the second of these not be pressed? (Write answers here.)
5. In what sense was the promise fulfilled within the lifetime of those whom Christ addressed?
6. In view of the fact that there has been no visible return, how may the promise be interpreted?

Topic 4.

THE DESTRUCTION OF THE WORLD BY FIRE.

1. How did Peter describe the end of the world? (2 Pet. 3: 10, 12.)
2. What Old Testament language does this recall? (Joel 2: 31; Mic. 1: 3, 4; Mal. 4: 1.)
3. How was the latter intended to be understood?
4. How did Peter interpret Joel on the day of Pentecost? (Acts 2: 16-20.)
5. How, then, may Peter's own language be understood?
6. Why do the earth and "the works that are therein" need purification?
7. In what sense was Peter's language fulfilled, in part at least, shortly after his death?
8. What comfort lies behind this language for every Christian?

Lesson 49. THE SAVED IN HEAVEN.

Rev. 4: 1-5; 14; 7: 9-17. Probably written about A.D. 68.

Note 65.—In the Scripture narrative there is no direct mention of the Apostle John subsequent to the council at Jerusalem (Gal. 2: 9). But that he was the John (Rev. 1: 4) who wrote the book of Revelation, as well as the Gospel and the Epistles bearing his name, has been generally held from the earliest times. The revelation contained in the book was given while the seer was in banishment on the island of Patmos (1: 9), but whether it was recorded there or not is uncertain. Patmos was only about fifty miles distant from Ephesus. The facts that Ephesus was the traditional site of John's later apostolic labors, and that the opening messages of the book (chs. 2, 3) are addressed to the churches in and around that city, strengthen the identification of the writer with the Apostle. Internal evidence points to the date of writing as shortly before the destruction of Jerusalem.

Judged by the number of contradictory interpretations of this book it is an insoluble enigma. A hopeful basis of interpretation has been gained, however, by adopting a sober historical method. From this point of view the book may be understood as containing a series of visions relating primarily to the seer's own age, and designed to comfort believers with assurances of divine help; but also typical of the church's trials and victories till the end of time. Its object was "to teach the church how to prepare for the Lord's coming to Judgement," which was expected soon to occur.

The entire book may be divided into three portions, the introduction, including the messages to the seven churches (chs. 1-3), the revelation proper (4: 1-22: 5), and the conclusion (22: 6-21). Our lesson embraces the opening vision in the main part of the book (chs. 4, 5), and a portion of the first vision in the series that follows (7: 9-17). These passages clearly typify the glory of God as revealed in creation, and the glory of Christ as revealed in his redemptive work on earth and in the multitude of the saved in heaven.

GOLDEN TEXT: "God shall wipe away every tear from their eyes."
(Rev. 7: 17*b*.)

SCRIPTURE, to be read in school or class : Rev. 7 : 9-17.

DAILY SCRIPTURE READINGS.

MONDAY	Rev., ch. 1.	A Vision of the Glorified Christ.
TUESDAY	Rev., ch. 2; }	Christ's Messages to the Seven Churches in Asia.
WEDNESDAY	Rev., ch. 3. }	
THURSDAY	Rev., ch. 4.	A Vision of the Heavenly Throne.
FRIDAY	Rev., ch. 5.	The Lamb and the Seven-sealed Book.
SATURDAY	Rev., ch. 6.	The Opening of the First Six Seals.
SUNDAY	Rev., ch. 7.	The Multitude of the Redeemed.

ANALYSIS OF SCRIPTURE MATERIAL.

JOHN'S VISION OF HEAVEN AND OF THE REDEEMED. Rev. 4: 1-5: 14; 7: 9-17.

1. **The Throne, the Elders, and the Living Creatures.** Rev., ch. 4.
2. **The Lamb, and the Seven-sealed Book.** Rev., ch. 5.
3. **The Countless Multitude of the Redeemed.** Rev. 7: 9-17.

TOPICS FOR DISCUSSION.

Topic 1.

THE HEAVENLY WORLD.

(Write answers in the margin.)

1. How was John invited to a vision of heaven? (Rev. 4: 1.)
2. Mention some of the objects seen by him. (vss. 2-6.)
3. What may have been denoted by the four and twenty elders?
4. What, by the seven lamps?
5. What, by the four living creatures? (vs. 7.)

6. Describe the adoration paid by the living creatures and by the elders. (vss. 8-11.) (Write answers here.)
7. In general what was the significance of this vision?
8. What truths concerning the heavenly world are conveyed by the imagery?
9. How is this vision an appropriate introduction to those that follow?

Topic 2.

THE LAMB, AND THE SEVEN-SEALED BOOK.

1. What did John see in the hand of Him who sat upon the throne? (Rev. 5: 1-3.)
2. How was he affected by this sight, and how comforted? (vss. 4, 5.)
3. What does this book perhaps denote?
4. If this is so, whose names are in it?
5. What did John see when he looked for the "Lion"? (vss. 6, 7.)
6. Who is typified by the Lamb?
7. Why did the Lamb appear as if it had been slain?
8. What occurred when the Lamb had taken the book? (vss. 8, 9a.)

Topic 3.

THE NEW SONG.

1. What was the substance of the new song sung in heaven? (Rev. 5: 9b, 10.)
2. What three reasons were given in it for the power of the Lamb?
3. Why was this a "new song" in heaven?
4. By whom was it sung?
5. Who, then, took up the mighty chorus? (vss. 11-13.)
6. How did this adoration differ from that described in ch. 4?
7. What did this vision signify?
8. What will entitle us to participate in the songs of heaven?

Topic 4.

(Write answers here.)

THE REDEEMED IN HEAVEN.

1. After the sealing of the 144,000 what did John see? (Rev. 7: 9-17.)
2. Who composed this multitude?
3. How were they arrayed?
4. Whence did they come?
5. Why were they there?
6. What were they doing?
7. With what were they done forever?
8. What were they to have forever?

Lesson 50. ALL THINGS MADE NEW. The New Jerusalem.

Rev. 21: 1—22: 5.

Note 66.— The vision of the heavenly throne and of the sealed book which the Lamb was found worthy to open (Lesson 49) was introductory to the series of visions in the main body of the book of Revelation. The present lesson covers the closing vision in that series. In both of these visions the imagery is sufficiently transparent to enable the reader to perceive the writer's main purpose.

The case is different with the intermediate visions, which are so obscure that interpreters are still debating whether the prophecies embodied in them relate to the events of the seer's own time, and so were long ago fulfilled; or whether they relate to the whole course of the church's history between the apostolic age and the end of the world, and so are partly fulfilled and partly unfulfilled; or whether they relate to events clustering around the coming again of Christ at the end of the world, and so are yet wholly unfulfilled. There is, however, a general agreement that they picture the progress of evil, the conflicts of the church with it, and its final overthrow. This final victory over evil prepares the way for the concluding vision of the New Jerusalem, the consummation of the church's history in the perfected kingdom of God.

GOLDEN TEXT: "He that overcometh shall inherit these things; and I will be his God, and he shall be my son." (Rev. 21: 7.)

SCRIPTURE, to be read in school or class: Rev. 21: 1-8.

DAILY SCRIPTURE READINGS.

MONDAY Rev. 14: 1-13.	The Lamb, and the Blessed Dead.
TUESDAY Rev. 19: 11-21.	The "KING OF KINGS AND LORD OF LORDS."
WEDNESDAY . . Rev., ch. 20.	The Millennium, and the Judgment.
THURSDAY . . . Rev. 21: 1-8.	The New Universe.
FRIDAY Rev. 21: 9-21;	} Description of the Holy City, the New Jerusalem.
SATURDAY . . . Rev. 21: 22-22: 5.	
SUNDAY Rev. 22: 6-21.	Conclusion of the Book of Revelation.

ANALYSIS OF SCRIPTURE MATERIAL.

JOHN'S VISION OF THE NEW JERUSALEM. Rev. 21: 1—22: 5.

1. The New Universe. Rev. 21: 1-8.**2. Description of the New Jerusalem.** Rev. 21: 9—22: 5.

- a. The city, its gates, wall, measurements, etc. (21: 9-23).
- b. Its relation to the renewed earth (21: 24-26).
- c. Its citizens (21: 27).
- d. The river of life, and the tree of life (22: 1, 2).
- e. The blessedness of its citizens (22: 3-5).

TOPICS FOR DISCUSSION.

Topic 1.

THE NEW UNIVERSE.

(Write answers in the margin.)

1. After John's vision of the universal judgment, what did he see? (Rev. 21: 1, 2.)
2. What did the Voice from the throne proclaim? (vs. 5.)
3. In what sense were all things "new"? (Comp. 2 Cor. 5: 17.)
4. What is meant by the sea being "no more"?
5. What are some of the old things that will not be found in that new world? (Rev. 21: 1, 4, 22, 25, 27; 22: 3.)
6. What are some of the new things that will be there? (21: 3; 22: 1, 2.)
7. What preparation now will fit us for participation in that new order?

Topic 2.

THE NEW JERUSALEM.

1. What did John see descending into this new earth? (Rev. 21: 10—22: 2.)
2. With what previous description is this of the Holy City contrasted? (Rev. 17: 1.)
3. How is this description to be understood?
4. In what does the glory of the city consist?
5. How is her security indicated?
6. What is denoted by her measurements?
7. What other characteristics are indicated?

8. What may this vision have meant to those to whom John wrote? (Write answers here.)
9. What practical truths does it teach us?

Topic 3.

THE BLESSEDNESS OF THE REDEEMED.

1. With what does the vision of the Holy City close? (Rev. 22 : 3-5.)
2. Why are *seven* particulars given?
3. What is signified by the first of these?
4. What, by the second?
5. What will be the nature of the service there?
6. What is the supreme blessedness of the redeemed?
7. What badge of honor will they carry?
8. What does the absence of "night" indicate?
9. To what high honor shall the redeemed be eternally exalted?

Lesson 51. JESUS TRULY THE SON OF GOD.
John's Testimony to the Person of Christ.

Selections from I John. Written between A.D. 80 and 100.

Note 67.— Tradition reports that after John's release from Patmos he returned to Ephesus and spent the remainder of his life there. He seems to have lived nearly to the close of the century, and much longer than any other Apostle.

At Ephesus he probably wrote the Gospel which bears his name. That it was written many years after the book of Revelation, and when he had acquired a much better mastery of the Greek language, must be inferred from the greater purity of style. Tradition affirms that it was written in his old age. That the other Gospels were already in circulation is implied by the way in which he supplements them, and interprets rather than narrates the life of Christ. He does not name himself as the writer, but internal evidence points unmistakably to its authorship by the disciple whom Jesus loved.

The three short Epistles attributed to him, unlike the other New Testament Epistles, except Hebrews, have no name superscribed. But the language and style identify the writer with the author of the fourth Gospel. In the first of these, written when John was an old man, he presents certain truths as tests of Christian character, and warns his readers against a form of heresy then prevalent, which was derogatory to the nature of Christ. In this connection John presents his final testimony to the person and work of Christ,

GOLDEN TEXT: "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 Jo. 5: 12.)

SCRIPTURE, to be read in school or class: 1 Jo., ch. 1.

DAILY SCRIPTURE READINGS.

MONDAY.....	1 Jo. 1: 1-2: 6; }	} Introductory. Walking in the Light.
TUESDAY.....	1 Jo. 2: 7-29. }	
WEDNESDAY.....	1 Jo., ch. 3.	Being Righteous. Loving the Brethren.
THURSDAY.....	1 Jo., ch. 4.	Testing the Spirits. Abiding in God.
FRIDAY.....	1 Jo., ch. 5.	Prayer, Faith, and Knowledge.
SATURDAY.....	Jo. 1: 1-18.	The Word Made Flesh.
SUNDAY.....	Mt., ch. 3.	God's Witness at the Baptism of Jesus.

ANALYSIS OF SCRIPTURE MATERIAL.

THE DIVINITY OF JESUS CHRIST. 1 Jo. 1: 1-4; 2: 18-28.

1. John's Personal Testimony. 1 Jo. 1: 1-4.

2. John's Warnings against all Antichrists. 1 Jo. 2: 18-28.

TOPICS FOR DISCUSSION.

Topic 1.

CERTAINTY IN RELIGION.

(Write answers in the margin.)

1. Why were John and the other Apostles so sure in their testimony to the person of Christ? (1 Jo. 1: 1-3.)
2. What did they try to prove by this testimony?
3. How did they succeed in describing a Supernatural, or Divine, Man?
4. How have other writers succeeded in this?
5. Why have they failed?
6. What is the only possible explanation of the success of the Apostles?
7. Has any other such life been lived on earth?
8. If Christ was the Supernatural, or Divine, Man, what is the value of His testimony as to the spiritual world?
9. What is the comparative value of other testimony or arguments concerning this?
10. What, then, is our final ground of certainty in religion?

Topic 2.

(Write answers here.)

ANTICHRISTS.

1. What did John call the heretics against whom he warned his readers? (1 Jo. 2:18.)
2. In what sense does John probably use this term?
3. Against what particular form of heresy is this Epistle apparently directed?
4. On the contrary, what did John and the other Apostles teach?
5. How did he regard those who taught a different doctrine? (vs. 22.)
6. What does a denial of reality of the incarnation involve? (vs. 23.)
7. What, therefore, should all believers do? (vss. 24, 25.)

Topic 3.

SPIRITUAL AFFINITIES.

1. Why had the antichrists gone out from the Christian community? (1 Jo. 2:19*a*.)
2. What would their continuance in fellowship have indicated? (vs. 19*b*.)
3. What is meant by "spiritual affinity"?
4. What is commonly one evidence of conversion?
5. To what did John point as an unmistakable sign of God's children? (1 Jo. 3:10, 11.)

Topic 4.

BOLDNESS AT CHRIST'S COMING.

1. Why did John urge his readers to "abide" in Christ? (1 Jo. 2:28.)
2. What is meant by abiding in Christ?
3. How can believers do this? (vss. 24, 25.)
4. Who will be terrified at the Coming of Christ?
5. How will His true followers regard it? (1s. 25:9.)
6. What will it mean to them?

Lesson 52. REVIEW OF LESSONS 40-51.

Note 68.—SUMMARY OF LESSONS 40-51. (1) *The Later Years of the Three Great Apostles.*—The abrupt termination of the Acts leaves PAUL still imprisoned in Rome. After his release from this imprisonment he apparently made a fourth missionary journey, visiting Macedonia, Western Asia, Crete, Greece, and possibly Spain. The burning of Rome led to a severe persecution of the Christians in which Paul was probably re-arrested and taken to Rome, where after a severe second imprisonment he suffered martyrdom.

Of the work of PETER, subsequent to his miraculous release from Herod's prison, the New Testament contains only a few hints. Tradition relates that his last work was in Rome, where he suffered martyrdom about the same time as Paul.

Beyond JOHN'S own statement in the Revelation that he was banished to Patmos and received there the visions recorded in that book, nothing is known of his later work. There is probable truth in the tradition that he spent the last thirty years of his life in Ephesus, and died a natural death, about A.D. 100, after having outlived all the other Apostles.

(2) *The Writings of this Period.*—During Paul's first Roman imprisonment he certainly wrote the personal letter to Philemon and the Epistle of thanksgiving and counsel to the Philippians. The probability is very strong that here also, rather than at Cæsarea, he wrote the Epistles to the Colossians and to the Ephesians, in order to stem the rising tide of heresy concerning Christ. Of the Pastoral Epistles, 1 Timothy and Titus were messages of personal instruction to these beloved helpers, called out by the exigencies of Paul's fourth missionary journey; while in 2 Timothy, written during the second Roman imprisonment, we have Paul's last inspiring words of faith and hope.

The first Epistle of Peter was apparently designed to strengthen Christians against the Neronian persecution (A.D. 64-68). His second Epistle was probably of a later date than the first, and was directed against the heresy that men could live bad lives and yet be Christians.

Of the writings of John, the Revelation probably took its coloring from the approaching destruction of Jerusalem. From the meager evidence that we have it seems credible that he wrote the fourth Gospel at Ephesus, between A.D. 80 and 90, and his three Epistles between A.D. 90 and 100. The second and third of his Epistles may have been written before the first, though placed after it because less important.

GOLDEN TEXTS (The Closing Words of the Three Great Apostles) :

PAUL: "Grace be with you." (2 Tim. 4: 22b.)

PETER: "To him be the glory both now and for ever." (2 Pet. 3: 18b.)

JOHN: "My little children, guard yourselves from idols." (1 Jo. 5: 21.)

DAILY SCRIPTURE READINGS.

MONDAY	2 Tim. 4: 1-8;	} Paul's Dying Messages.
TUESDAY	2 Tim. 4: 9-22.	
WEDNESDAY	2 Pet. 3: 1-9;	} Peter's Closing Exhortations.
THURSDAY	2 Pet. 3: 10-18.	
FRIDAY	1 Jo. 4: 7-21;	} John's Last Words,
SATURDAY	1 Jo. 5: 1-12;	
SUNDAY	1 Jo. 5: 13-21.	

GOLDEN TEXT RESPONSIVE SERVICE.

(To be used in place of the regular Scripture Reading with this lesson. The numerals with the questions refer to the lessons of the quarter.)

XL. *Superintendent (or Teacher)*. What providential good did Paul perceive in the temporary flight of Onesimus from Philemon?

Sunday-school (or Class). "Perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever." (Philemon, vs. 15.)

XLI. What spirit did Paul exhort the Philippians to cultivate?

"Have this mind in you, which was also in Christ Jesus." (Phil. 2:5.)

XLII. In writing to the Ephesians, what position did he say that God had given to Christ?

"He put all things in subjection under his feet, and gave him to be head over all things to the church." (Eph. 1:22.)

XLIII. To what did Paul especially exhort Timothy?

"Fight the good fight of the faith, lay hold on the life eternal." (1 Tim. 6:12a.)

XLIV. What did he tell Timothy as to the Source of his strength and the secret of his contentment?

"I can do all things in him that strengtheneth me." (Phil. 4:13.)

XLV. In what sublime words did he review his past life and express his hope for the future?

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. 4:7, 8a.)

XLVI. For what blessed experience did Peter praise God?

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3.)

XLVII. How did he encourage those who were spoken against for Christ's sake?

"If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." (1 Pet. 4:14.)

XLVIII. What was Peter's closing exhortation?

"Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18a.)

XLIX. What promise was given John concerning those in heaven?

"God shall wipe away every tear from their eyes." (Rev. 7:17b.)

L. To whom is the heavenly inheritance promised?

"He that overcometh shall inherit these things; and I will be his God, and he shall be my son." (Rev. 21:7.)

LI. What did John say concerning the true spiritual life?

"He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 Jo. 5:12.)

Note 69.—It is manifestly impossible to review all the topics which have been treated during the quarter. Some of the more important have therefore been selected and classified into groups, as follows. For Explanatory Notes, see the lessons referred to.

TOPICS FOR DISCUSSION.

Topic 1.

THE PERSON AND PLACE OF CHRIST.

(Write answers in the margin.)

1. How did Paul describe the incarnation of the Son of God? (Phil. 2:6, 7; Les. 41.)
2. How did John affirm the reality of the incarnation? (1 Jo. 1:1-3; Les. 51.)
3. What did he call those who denied its reality? (1 Jo. 2:18, 22; Les. 51.)
4. Having become man, how did the Son of God still further humble Himself? (Phil. 2:8; Les. 41.)
5. How did God reward Him? (Phil. 2:9; Les. 41.)
6. What was the divine purpose in this exaltation? (Phil. 2:10, 11; Les. 41.)
7. What is the relation of Christ to the universe? (Col. 1:15-17; Les. 42.)
8. What is His relation to the Church? (Col. 1:18; Les. 42.)

Topic 2.

THE NEW TESTAMENT CHURCH.

1. What did Paul say about the origin and purpose of the church? (1 Tim. 3:15; Les. 43.)
2. What three orders of officers had the church at large? (1 Cor. 12:28; Les. 43.)
3. What were the leading officers in each local church called? (1 Tim. 3:1; Titus 1:5; Les. 43.)
4. What were the subordinate officers called? (1 Tim. 3:8; Rom. 16:1 (R. V. Margin); Les. 43.)
5. Of the officers enumerated in Eph. 4:11, which were peculiar to the apos-

toloc age, and which were permanent?

(Write answers here.)

6. What qualifications were required for "elders," or "bishops"? (1 Tim. 3: 2-7; Tit. 1: 7-9; Les. 43.)
7. What were required for deacons and deaconesses? (1 Tim. 3: 8-13; Les. 43.)

Topic 3.

THE REVIEW OF LIFE.

1. In reviewing his life, how did Paul feel at having been called into Christ's service? (1 Tim. 1: 12-14; Les. 44.)
2. What was his opinion of the gospel that he had preached? (1 Tim. 1: 15; Les. 44.)
3. What had been the supreme aim of his life? (Phil. 3: 8-11; Les. 44.)
4. What important lesson had he learned? (Phil. 4: 11-13; Les. 44.)
5. By what great hope did Peter encourage suffering Christians? (1 Pet. 1: 3-9; Les. 46.)
6. In view of martyrdom what could Paul truly say? (2 Tim. 4: 6, 7; Les. 45.)
7. Of what was he certain? (2 Tim. 4: 8; Les. 45.)
8. Of what can believers be sure in life or in death? (2 Tim. 4: 17, 18; Les. 45.)

Topic 4.

THE GLORIOUS CONSUMMATION.

1. What did Peter tell his readers about the approaching end? (1 Pet. 4: 7; Les. 47.)
2. How did he explain the delay of Christ's Coming? (2 Pet. 3: 3-9; Les. 48.)
3. How did he describe the end of the world? (2 Pet. 3: 10-12; Les. 48.)
4. Is this description to be understood literally or figuratively?

5. Mention the chief things that John saw in his vision of heaven. (Rev. 4: 2-6; 5: 1, 6, 7; Les. 49.)
6. What was the theme of the "new song" that he heard? (Rev. 5: 9b, 10; Les. 49.)
7. After the general judgment, what did he see? (Rev. 21: 1-5; *comp.* 2 Cor. 5: 17; 2 Pet. 3: 13; Les. 50.)
8. What were the most striking features of the new Jerusalem? (Rev. 21: 10-22: 2; Les. 50.)
9. In what does the eternal blessedness of the redeemed consist? (Rev. 7: 15-17; 22: 3-5; Les. 49, 50.)
10. How may we share in this glorious reward?

(Write answers here.)

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. (Eph. 3: 20, 21.)

THE END.

APPENDIX.

Table of Abbreviations.

App. Appendix to the lessons. **A. V.** The Authorized Version of the Bible—the one in most common use. **B. D.** Bible Dictionary, in the Appendix. **Cf. or Comp.** Compare. **e. g.** For example. **ff.** The following verses or pages. **LXX.** The Greek Old Testament, used in the time of Christ. **MSS.** Ancient Manuscripts of the Old or New Testament writings. **pp.** Pages. **R. V.** The Revised Version of the Bible, which is recommended for use with these lessons. **w. s.** Which see. An interrogation point inclosed in parentheses (?) and placed after a word or statement expresses doubt as to its correctness.

In Scripture references, chapter and verses are indicated thus: **Mt. 5:8**, which means Matthew, fifth chapter, eighth verse; **Mt. 5:3-10**, which means Matthew, fifth chapter, verses 3 to 10 inclusive; **Mt. 5:3, 10**, which means Matthew, fifth chapter, verses 3 and 10, but *not* the verses between them. A passage from more than one chapter is indicated thus: **7:9-9:13**, which means the whole of the text from **7:9 to and including 9:13**. In such cases the dash is twice as long as that used between verses in the same chapter. The small letters, *a, b, c*, added after a verse numeral (thus: Mk. 6: *6a*), refer to the successive classes or evident divisions in the verse. The books of the Bible are commonly referred to by their first two or more letters; the exceptions are Cant. for Song of Songs, or Solomon's Song; Mt. for Matthew; Mk. for Mark; and a few others which explain themselves.

Table of Books Recommended.

The Bible.—The Revised Version is earnestly recommended. Price, 40 cents, \$1.15, \$1.50, postpaid. Teacher's Edition with maps, notes, index, etc., ruby type, \$6.00; minion type, \$8.00. For Sunday-schools using the Authorized Version, the Oxford's Teacher's Bible with all the helps, ruby type, is recommended. Price from \$2.00 to \$7.00, according to binding.

Next in Value.—**Cruden:** Concordance, \$1.50; condensed, \$1.00. **Walker:** Comprehensive Concordance, excellent, \$2.00. **Schaff:** Bible Dictionary, \$2.00 net. **Smith:** Bible Dictionary; standard, \$1.50. **Burton:** Records and Letters of the Apostolic Age; the Acts and Epistles arranged in substantially the same order as in these lessons; valuable notes; very useful, \$1.50, net.

Introductory Books.—**Cambridge Companion to the Bible, 1893:** Very valuable; three editions, \$1.00, \$1.25, and \$2.00, respectively. **Oxford "Helps to the Study of the Bible":** \$1.50. A standard work, similar to the Cambridge Companion; one or both of these books should be in the hands of every teacher. **Stifer:** Introduction to the Acts of the Apostles; very helpful, \$1.25.

Commentaries on the Acts.—**Abbott:** Good for Sunday-school use, \$1.50. **Hackett:** In "American Commentary"; more technical but a standard work, \$2.00. **Lumby:** In "Cambridge Bible"; good, \$1.10 net. **Plumptre:** In "The Handy Commentary"; fair in statement, \$1.25. **Stokes:** In "The Expositor's Bible"; diffuse, 2 vols., \$3.00. **Parker:** People's Bible, expository and homiletical, 3 vols., \$4.50. **Clark:** Notes on the Acts; valuable for Sunday-school workers, \$1.50. **Rice:** People's Commentary; critical and popular, \$1.25.

History.—**Lechler:** Apostolic and Post-Apostolic Times, 2 vols., \$5.00. **Neander:** Planting and Training of the Christian Church, a standard work, \$3.00. **Farrar:** Early Days of Christianity; vivid descriptions, 75 cents. **Thatcher:** A Sketch of the History of the Apostolic Church; one of the best handbooks on this subject, \$1.25.

Lives of Peter and John.—**Robinson:** Simon Peter, vol. i, Early Life, \$1.00; vol. ii, Later Life; expository lectures, \$1.25. **Macduff:** Footsteps of St. Peter, \$2.00. **Stalker:** The Two St. Johns of the New Testament, \$1.00.

Lives of Paul.—**Conybeare and Howson:** Scholarly and popular, \$3.00. **Farrar:** Graphic and eloquent, \$2.00. **Stalker:** A model of condensation, 60 cents. **Taylor:** Popular, \$1.50. **Sabatier:** Apostle Paul; development of Paul's system of thought, \$2.00. **Ramsay:** St. Paul the Traveler and the Roman Citizen; fresh light on the history and archæology of the Acts; a valuable reference book for teachers, \$3.00. **Forbes:** Footsteps of St. Paul in Rome, 75 cents. **Stevens:** Pauline Theology, \$2.00. **Goodwin:** Harmony of the Life of St. Paul, \$1.75. **Pratt:** The Life and Epistles of Paul Harmonized and Chronologically arranged in Scripture language, \$1.25.

NOTE.—For books marked "net" add 10 per cent if ordered by mail. All others sent postpaid on receipt of price. A special discount will be allowed if two or more books are ordered. Correspondence solicited.

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EXPLANATORY NOTES AND REMARKS.

Remark 1.— These Notes and Remarks are designed to throw light on the Scripture text, and on the Topics for Discussion in the lessons. It is recommended that they be studied carefully in connection with the lesson questions. They will assist to a better understanding of the passages and subjects referred to, and *will afford much material* for additional questions by the teacher.

Lesson 1. Entering Christ's Service.

Topic 1. PREPARATION FOR CHRIST. Ps. 72:1-11, etc. Messianic prophecy was one of the most distinctive preparations of the world for the coming of Christ. It consisted of that series of predictions of the world's redemption which was given to the Hebrews, and which was embodied in their sacrificial worship and theocratic institutions, or was expressed in promises given through prophets, seers, and psalmists. Peter and John, as well as the other disciples of Jesus, had ardently cherished this national hope, and this naturally prepared them to accept the Messiah at His advent. **Mt. 3:1-6.** The ministry of John the Baptist, himself the subject of Old Testament prophecy (Mal. 3:1; 4:5), was a direct preparation for the Messiah's advent. His preaching of repentance, and of baptism on confession of sin, had produced a profound impression. Among the multitude attracted to him at the Jordan were these Galilean fishermen. Unquestionably they were baptized by him, and through his preaching were led to look for the speedy appearance of the Messiah. **Jo. 1:29-34.** In this announcement of Jesus as the long-expected Messiah, John the Baptist reached the culmination of his ministry (Jo. 3:28-30). This ministry had a twofold effect; (1) the moral quickening of the nation at large, and (2) the special preparation of certain individuals to become followers of the Messiah as soon as He might appear. His announcement of Jesus as "the Lamb of God" completed the process of preparation in Peter and John whereby they were made ready for Christ. It will thus be seen that Holy Scripture, the preaching of God's word, and personal testimony, concurred in preparing these men for Christ. The same is largely true at all times. **Lu. 18:13, etc.**: Two kinds of preparation are needed for accepting Christ as a Saviour: (1) A consciousness of sin, and a conviction of the impossibility of saving oneself from its power, as shown in the prayer of the publican; and (2) a knowledge of Christ as the One who has come "to seek and to save that which was lost" (Lu. 19:10; Jo. 20:31). The first is the work of the Holy Spirit in the soul; while the second comes largely through the preaching of the Gospel, faithful instruction in God's word, and personal testimony as to Christ's willingness and power to save all who come to Him. The duty of imparting this necessary knowledge of Christ as a Saviour rests not only on preachers and Sunday-school teachers, but on every one who loves and serves Him.

Topic 2. SEEKING CHRIST. Jo. 1:35. John, the writer of the Fourth Gospel, never names himself in his narrative. From his indirect way of speaking of himself it has justly been inferred that he was one of the two disciples of the Baptist who heard the latter announce Jesus, and straightway followed Him. It is not stated, but implied, that Peter and James as well as John and Andrew were also disciples of the Baptist at this time. **Jo. 1:41.** The fact that John and Andrew had "found" the Messiah implies that they had been looking for Him. Not they only, but the whole nation, were eagerly expecting Him at that time. The scribes and Pharisees who had scornfully rejected the baptism of John (Lu. 7:30) were not likely, however, to surrender their authority to One whose coming was heralded by a call for a moral reformation.

Topic 3. ACCEPTING CHRIST. Jo. 1:35. See above, under Topic 2. **Jo. 1:37, 42.** The readiness of Peter and John to leave the Baptist and to follow Jesus does not indicate a disposition to slight their former master, but a quick perception of the fact that his mission was not to attach them to himself, but to prepare them for immediate attachment to the Messiah when He should appear. **Lu. 2:25, 38.** The great body of the Jewish people looked for a descendant of the house of David, who would overthrow the Roman Empire, and establish Israel's supremacy over the world. That this gross conception was to some extent shared by Christ's disciples appears repeatedly (Mt. 18:1; Mk. 10:35-37; Acts 1:6); but that there were pious individuals whose expectations corresponded more to the spiritual ideals of the prophets is plainly

seen in the case of Simeon and Anna who were looking for "the consolation of Israel" (Lu. 2: 25-39). To this class of pious Israelites who cherished a purer hope than the multitude, Peter and John clearly belonged.

Topic 4. GIVING UP ALL FOR CHRIST. Mk. 1:17. In the command, "Come ye after me," Jesus intimated that at no time in their future work would the disciples be called to do or to suffer that wherein He, their Master, had not already preceded them. By the expression "fishers of men" He signified their change of occupation. As hitherto they had gathered fish into their nets, so henceforth they were to gather men into the kingdom of heaven.

Topic 5. BRINGING OTHERS TO CHRIST. Jo. 1:41. Andrew brought Peter to Christ. It was an easy task, requiring only a few minutes perhaps; but apparently it was the most important, as it is the only recorded, fact in Andrew's service for Christ. The bringing of Peter to Christ had an incalculable influence on all the subsequent development of the church. If we ourselves cannot render conspicuous service for Christ, perhaps we may bring to Him some one who can. From the fact that John says that Andrew sought his brother Simon first, some have inferred that Andrew's example led John to seek his brother James, and thus to bring to the Lord the one who was to be the first of the disciples to die for Him (Acts 12: 1, 2).

Topic 6. UNQUESTIONING OBEDIENCE. Lu. 5:4, 5. Our Lord's command to put out into the deep and let down the nets was evidently given in the early forenoon when all previous experience had taught these men the uselessness of fishing. But, though Peter had not faith enough to believe, he had wisdom enough to obey. Thereby he and those with him were taught the important lesson that in all their future work, their first duty and most open way to success, no matter what the circumstances, was in unquestioning obedience to Christ.

Topic 7. THE DIVINE CALL. Mk. 1:17. Peter and John were called not only to follow Christ in the sense that all men are called to do this, but to the special work of fishing for men (see above, under Topic 4). The corresponding special work to which men are called to-day is that of the Christian ministry, though it is also the duty of all Christ's disciples to be "fishers of men."

Lesson 2. In the School of Christ.

(See Remark 1, Lesson 1.)

Topic 1. LESSONS IN FAITH. Mk. 5:36. Our Lord's words to Jairus, "Fear not, only believe," were a sublime lesson in the value of faith, not only to the ruler himself but to the disciples. Among the few who were admitted to witness the amazing miracle that followed were Peter and John. *Mt. 14:31.* Note that Jesus did not reprove Peter for his presumptuous request, but for his "little faith." Peter really showed extraordinary faith in proposing to walk to Jesus on the water; but having actually proved the power of Christ's word by doing so, his "little faith" showed itself in the fact that it gave out through fright before it had accomplished its purpose. Faith, however great, needs constancy, or it fails of its aim. Faith in Christ as a Miracle-worker, while a basis for faith in Him as the divine Redeemer, must not be confounded with it. They are alike in that both are confidence in His ability to do things impossible for men. They are unlike in that one relies on His divine power to bring about a certain result in the realm of matter, while the other relies on His divine love to bring about a certain result in the realm of one's own spirit. The one issues in an event; the other in eternal life.

Topic 2. LESSONS IN KNOWLEDGE OF CHRIST. Mt. 16:17. In the school of Christ, Peter was taught not only by our Lord but by the Father. This was seen in his great confession of Jesus as the Son of the living God. *Mt. 16:21-23.* The great ideas in Peter's confession were the Messiahship and divinity of Jesus. These ideas Jesus accepts, but lest His disciples should draw false conclusions from these facts, He immediately informs them that His Messianic work can be accomplished only through His suffering and death. This is the connecting link between this incident and the preceding one. In the suggestion of Peter that Jesus could fulfil His mission in some

Appendix: Notes on Lesson 3.

easier way, Jesus recognized the essence of the Satanic temptations in the wilderness; hence the severity of His rebuke. The atonement is the heart of the Gospel.

Topic 3. A LESSON IN FORGIVENESS. **Mt. 18:21, 22.** The duty of forgiveness is not to be measured by figures. It has no limits. This duty, however, "rests on the supposition that we believe the man sincerely repents (Lu. 17:4). Otherwise we are not bound to forgive even once, in the full sense of restoring to confidence and affection." — *Broadus.* Even when persistence in wrong-doing compels us to take extreme measures against an offender (Mt. 18:17), the spirit of forgiveness should incline us to watch for and welcome the first sign of repentance on the part of him who has done the wrong.

Topic 4. LESSONS IN TOLERATION AND KINDNESS. **Lu. 9:49, 50.** John's attitude toward the exorcist was based on the idea that no one could be doing the Lord's work unless he did it in a certain way. This is the basis of all sectarian intolerance, modern as well as medieval. Christ's rebuke (vs. 50) implies that under ordinary circumstances it is fair to presume that other people are friendly and well-intentioned, that their ostensible efforts to serve the Lord are genuine, unless we have evidence to the contrary. This is the rule of charitable judgment. **Lu. 9:51-56.** Toward the inhospitable Samaritans John's intolerant Jewish spirit developed, through personal slight of Jesus, into vindictiveness. Christ's rebuke of him was a rebuke of all unkind, revengeful spirit. The Christian's model is that of Him "who, when He was reviled, reviled not again" (1 Pet. 2:23).

Topic 5. A LESSON ABOUT REWARDS. **Mk. 10:30.** The promise of a hundredfold restoration "now in this time" to those who give up all for the sake of Christ and the Gospel, cannot be taken literally, for in that sense it was not fulfilled even to the Apostles. It refers to the spiritual reward that comes through every real sacrifice for Christ. This fills the soul with the highest joy, and thus the hundredfold is given; witness the lives of saints, martyrs, and missionaries. Material good is not counted among the rewards of the kingdom. It tends to draw the soul away from God. Those who have most of the spirit of Christ have the greatest rewards. We are slow to believe this because we place false values on material as compared with spiritual blessings.

Topic 6. LESSONS IN HUMILITY. **Mk. 10:35-45.** The ambitious requests of James and John were diametrically opposed to that spirit of humility which should always mark the followers of Christ. Humility is a disposition that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own" (1 Cor. 13:4, 5). It is one of the fruits that grow upon the tree of love; and as love, rather than selfishness, is the foundation of Christian character, so humility is a virtue peculiar to Christianity. **Jo. 13:2-10.** Peter, as well as the rest, needed to be taught that the road to greatness in Christ's kingdom lay in the direction of willingness to do the humblest service.

Lesson 3. The Testing of Character.

(See Remark 1, Lesson 1.)

Topic 1. DESERTING CHRIST. **Mt. 26:56.** At the first appearance of personal danger all the disciples forsook Christ and fled, unmindful of the demands of either gratitude or love. He rejected the rash and foolish defense that Peter attempted. But who can tell how much He was comforted by John's loving and sympathetic presence during His trial and crucifixion or how greatly he would have prized similar faithfulness in His other disciples. They were eager to be with Him when they anticipated earthly rewards (Mk. 10:35-45), and even fell into disputes as to their relative greatness in the coming kingdom (Lu. 22:24), but were unwilling to follow Him in the path of suffering. So "Jesus hath now many lovers of His heavenly kingdom, but few bearers of His cross. He hath many desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, few are willing to endure anything for Him." — *Thomas à Kempis.*

Topic 2. DENYING CHRIST. **Jo. 18:17.** Peter denied his Lord on three separate occasions: (a) To the maid who admitted him: (b) as he was warning himself

by the fire in the courtyard; and (c) about an hour later when he had withdrawn into the forecourt of the palace. The first denial might be palliated in some measure by the suddenness of the temptation; the other two were deliberate falsehoods and perjuries forced upon Peter by the necessity of maintaining himself in the first lie. One sin seldom stands alone. It is the seed from which springs up a great crop of evil deeds. Besides, evil deeds when repeated tend to cohere into habit, and habit to harden into character. Spoken words with oaths and curses are not essential to a denial of Christ. Silence when He is ill spoken of or when His cause is reviled is equally effective.

Topic 3. SPIRITUAL OVERTHROWS. Mt. 26:33. Peter's excessive self-confidence was the direct cause of his downfall. It was manifested first in his vehement protestations of faithfulness to Jesus under all circumstances, and again (Mt. 26:51) in his rash and foolish attack on Malchus. His following Jesus afar off (Mt. 26:58), instead of closely as John did, showed rapidly failing loyalty to Christ, and gave Satan (Lu. 22:31) the very opportunity he sought. The first attack came through a maid servant (Jo. 18:17), and was twice renewed (Mt. 26:69-74) through her companions in the courtyard. Peter fell before it, and for the time being Satan's victory over him (Lu. 22:31) seemed to be complete. He alone is safe who trusts himself in nothing, but Christ in everything.

Topic 4. SPIRITUAL RESTORATIONS. Lu. 22:62. Peter's repentance made it possible for him to be restored to divine favor. It removed the barrier between him and Christ so far as it was possible for him to remove it. Nothing then remained except for Christ to forgive and restore him. This He was eager to do. He prayed for His erring disciple before he sinned (Lu. 22:32a), He sent word to him from the tomb (Mk. 16:7), He appeared to him first of the Twelve (Lu. 24:34), and publicly restored him to apostleship by the Sea of Galilee (Jo. 21:15-17). His readiness to forgive far outruns our desire to be forgiven. **Lu. 22:32a.** But for Christ's intercession and His redemptive work every fall into sin would be final and fatal. He goes after the straying sheep and searches for the lost coin. He is our Advocate and Intercessor with the Father (1 Jo. 2:1; Heb. 7:25), and our sympathizing High Priest (Heb. 4:15). With this more than human interest for us on the divine side of our spiritual life, it is wholly our own fault if we fail of constant and growing fellowship with God and with our Lord Jesus Christ.

Topic 5. SPIRITUAL STEADFASTNESS. Jo. 18:15, 16. Though John doubtless was included with "all the disciples" (Mt. 26:56b) who forsook the Master when He was arrested, he recovered his courage quickly enough to enter with Jesus into the high priest's palace, where, without any attempt at concealment, he witnessed the trial. It does not appear that any of the other disciples were present at this time, and probably the only friendly face that greeted Jesus during this awful night was that of the faithful John. His conduct during these trying hours must have been an inexpressible comfort to our Lord. He remained near Christ during His crucifixion (Jo. 19:26) and witnessed everything that took place to the very end (Jo. 19:35). His fearlessness was not only a comfort to Christ, but his own safeguard from the temptation that caused Peter's fall. No one thought of questioning where he stood. Timidity in acknowledging Christ as our Saviour and Lord sets us on the crumbling edge of a precipice; boldness in avowing ourselves His followers plants our feet on a rock where temptations assail in vain.

Topic 6. LOVING AND FOLLOWING CHRIST. Jo. 21:15-19. When Jesus three times asked Peter if he loved Him, He put to him the test question of Christian character. Love to Christ, trustful allegiance to Him as our divine Saviour and the consequent consecration of one's life to His service, are fundamental in His disciples. God's love in sending His Son to earth is the highest manifestation of Himself. It reveals what He is, for "God is love." Our response to that love in loving Christ is the highest exercise of our spiritual nature. Through it we are brought into close fellowship with Him who is not only our Lord and King, but our most loving Friend. The proof of our love is not in our words, but in our deeds. To "follow Christ" is to do His will, to manifest His spirit in our lives, to obey His commands, to do our utmost

to build up His kingdom both in ourselves and in the world about us. This, and no amount of empty profession, is the abiding test of Christ's love.

Lesson 4. The Power of the Spirit.

Topic 1. THE DESCENT OF THE SPIRIT. Acts 2:1. The day of Pentecost was peculiarly fitted for the manifestation of the Holy Spirit. It was a festival, perhaps even more popular than the Passover; great multitudes of strangers were attracted to Jerusalem, who would become witnesses of the event, and carry the news to the utmost parts of the Roman Empire. Occurring only ten days after the ascension it was far enough removed to stimulate the faith of the believers, but not so far as to discourage it. Pentecost was the harvest festival, and to the Jewish mind, quick to discern the force of symbols, it was especially appropriate as a witness of the first great spiritual harvest in the Christian church.

As to the precise time when this mighty revelation of the Spirit's power would occur the disciples were left in ignorance. Their only duty was to pray and wait. By prayer and unity of spirit they were made ready for the blessing when it came. The words "with one accord" in the A. V. (Acts 2:1) doubtless express a fact, even though not having sufficient MS. authority to warrant their insertion in the R. V. A twofold unity marked the waiting disciples: (a) *outward*, in that they all, the humblest as well as the more conspicuous, were together in one place. The ordinary pursuits of life had no power to keep them away from the assembly of believers; (b) *inward*, in that a spirit of absolute harmony prevailed among them. Their hearts were filled with one intense desire, and this found expression in the prayers that rose like incense to the throne of grace.

Topic 2. MANIFESTATIONS OF THE SPIRIT. Acts 2:2-4. The sound, the rushing wind, the fire, the foreign tongues were the sensible, but transient, manifestations of the Spirit's presence on the day of Pentecost. The inward illumination, the spiritual power over men, the ability of the Gospel to overleap all barriers of language and nationality in its progress through the world, were the abiding features of the day.

Our Lord's promises concerning the illuminating and convicting power of the Holy Spirit were wonderfully fulfilled at Pentecost both in the subject matter and in the effects of Peter's address. Neither his insight into the meaning of prophecy, nor his apprehension of the person and work of Christ, nor the conversion of the three thousand, would have been possible without the Spirit's aid. The Spirit's presence in the church is now recognized by His quickening and regenerating power in the human soul, by His application of divine truth to the mind and heart, and by His sanctification of the entire life to the service of God. It is through the unwillingness of the world to receive or yield to the Spirit and so come to a saving knowledge of Christ, that its greatest need remains unsatisfied.

Topic 3. THE SPIRIT'S POWER IN THE CHURCH. Acts 2:4b. The Holy Spirit dwells in the church as a living and inexhaustible energy. The indwelling of this almighty Spirit distinguishes the Christian church from all other organizations. He is sent from heaven by the exalted Christ to perpetuate His presence, and to continue and complete His work (Acts 2:32, 33). The power of the Spirit is shown in creating and sustaining spiritual life. He works through the church for the renewal of the world.

Topic 4. THE POWER OF THE SPIRIT IN THE PREACHING OF THE GOSPEL. Acts 2:4b, 14-36. Peter and those with him were filled, inspired, by the Holy Ghost. Without overriding their personalities, He used them as instruments for giving Christ's message to the world. Peter and the rest spoke "as the Spirit gave them utterance." His sermon is a most "convincing proof of the Spirit's presence. In its adroitness, in its analysis, in its steering clear of Jewish prejudices, in its appeal and effect, it is without a peer among the products of uninspired men. As an example of persuasive argument it has no rival. . . . And yet it is the work of a Galilean fisherman, without culture or training, and his maiden effort." — *Stifter*. The sermon culminated in the demonstration that Jesus of Nazareth by His resurrection, ascension, and the outpouring of the Spirit had proved Himself to be the Messiah. The practical effect of the sermon was to lead men to *obey* Christ, and this should be the immediate aim of every sermon.

Lesson 5. Christianity and Philanthropy.

Topic 1. GIVING SUCH AS WE HAVE. Acts 3:6. A common excuse for not relieving the needs or sufferings of others is the lack of means, as if money were the sole requisite to this end. True, money often alleviates immediate distress, but money alone would not have helped the man who had fallen among thieves and was left half dead by the wayside. The personal help, the kind words of sympathy, the oil and the wine, the readiness to sacrifice time, thought, strength, affection, this was worth more than the few pence expended, and is the most important element in true philanthropy. This is the fundamental principle in the college settlement and other similar movements. What the deserving poor most need is not money, but a friend; every one can be friendly to some poor soul even if unable to bestow the lower gift of alms. The Apostles gave such as they had; when the church generally does this the millennium will dawn. Spiritual riches benefit men more than wealth or genius. Those riches every believer may possess, and, unlike material riches, the more we give the more we have.

Topic 2. CHRISTIANITY AND HUMAN SUFFERING. Acts 3:8. The Lord Jesus came to redeem the whole man from the power of evil. When He sent forth His disciples to herald the advent of the kingdom of God, they were also given power to heal the sick, and to cast out demons. In the struggle for existence natural law has no compassion for those whose weakness unfits them to contend with the strong and aggressive, and they perish. But Christianity comes with a message of hope and comfort to the poor and weak, to the wounded and fallen, and tells them of a higher than natural law, the law of love, which makes them in a peculiar sense the object of the divine solicitude. It is that law which in the family surrounds the weakest member with the tenderest protection and aid, and which in God's family begets a spirit of universal sympathy and helpfulness, for it teaches men to look upon God as their Father, and upon other men as their brethren. Hence wherever Christianity penetrates, it seeks to assuage suffering. Hospitals, asylums, almshouses, homes for the aged, blind, deaf, and incurables, spring up like flowers in its pathway. Outside of Christian lands one looks in vain for such evidences of human sympathy and brotherhood.

Topic 3. SINS OF IGNORANCE. Acts 3:17. The ignorance of the Jewish people and their rulers as to the nature of Jesus of Nazareth was not entire, but partial. To any candid mind He gave satisfactory proofs of His claims to be the Messiah, even before His resurrection, which was the crowning proof. But the Jews were not candid. Blinded by their prejudices they rejected and crucified Jesus because they believed Him to be an impostor dangerous to the authority of the religious rulers and to the stability of the state (1 Cor. 2:8). Had they been convinced that He was the Messiah and nevertheless crucified Him, their guilt would have been still greater. This partial ignorance did not, however, excuse or justify them. At best it could be offered only as a palliation of their crime. Ignorance cannot now be pleaded as an excuse for rejecting Christ by any one who lives under the light of the Gospel; for to His own testimony and that of His Apostles is now added nearly nineteen centuries of absolutely unanswerable evidence.

Topic 4. THE "NAME" AND ITS POWER. Acts 3:13, 14, etc. This discourse of Peter is remarkable for the many appellations given to our Lord. "Servant" is the conspicuous title of the Messiah in the second part of the book of Isaiah (42:1; 52:13; 53:11). In Ps. 16:10 He is called the "Holy One," and in Zech. 9:9 He is spoken of as "just" or "righteous." "Prince of life" signifies author of life in the fullest sense of the word. He is "the Christ," that is, "the Messiah," and "that prophet" to whom all preceding prophets pointed, and in whom prophecy found its consummation. To use the name for the person was a common Hebrew practice of which both the Old and New Testaments give frequent examples. This usage is conspicuous in the case of the divine name. "The name of Christ is used in the New Testament of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess, accordingly, of His messianic dignity, divine authority, memorable sufferings, in a word, the peculiar services and blessings bestowed by Him on man, so far forth as these are believed, confessed, commemorated."

— *Thayer.*

Topic 5. THE FIRST DEMAND OF THE GOSPEL. Acts 3:19. Repentance means a *change of mind*. The repentance which Peter urged upon his hearers was primarily a change of mind respecting Jesus as the Messiah. This would involve an acceptance of His claims concerning Himself, a genuine sorrow for participation in the crime of His crucifixion, a confession of faith in Him, and a loving obedience to His commandments. A genuine repentance to-day includes an acknowledgment of sin, and an abandonment of sin. This is the first demand with which the Gospel meets every man, and until he has complied with it he is not in position to perform any other religious duty.

Lesson 6. Suffering for Christ.

Topic 1. PREACHING THE RESURRECTION. Acts 4:1. "Our Lord's teaching came specially into conflict with the Pharisees and their mode of thought. He denounced mere external worship, and asserted the spiritual and inner character of true religion. That was the great staple of His message. The Apostles, on the other hand, testified and enforced above everything else the risen, the glorified, and the continuous existence in the spirit world of the Man Jesus Christ. And thus they came into conflict with the central doctrine of Sadduceeism which denied a future life. Hence at Jerusalem, at least, the Sadducees were ever the chief persecutors of Christianity."—*Stokes*. The Apostle saw clearly that if the resurrection of Christ were proved, then His divine character, and the truth of every declaration made by Him would follow. On the other hand, a disproof of the resurrection of Christ as an historical fact would at once sweep away the foundation of Christianity.

Topic 2. PERSECUTION FOR RIGHTEOUSNESS'S SAKE. Acts 4:3. The religious rulers in Jerusalem were content to ignore the Apostles and their work until they perceived that the immense popular influence of those men foreboded danger to their own authority and privileges. The Sadducees, moreover, exhibited the very essence of bigotry. Not only would they not believe in the doctrine of the resurrection, but they were determined by violent means to keep other people from believing it. Their persecuting zeal was not inspired by love of truth, but in part by self-interest, and in part by blind prejudice in which they showed the bitterness which almost always attaches to error in its conflict with truth. They ignored the fact that persecution always benefits the church by sifting out false professors, and by deepening and intensifying its spiritual life.

Topic 3. CHRISTIAN COURAGE. Acts 4:13. The Sanhedrin were amazed at the high moral courage of Peter and John in witnessing to facts which could not but be exceedingly offensive to those who listened to them. They did not understand that the principal reason for the Apostles' courage was because they were filled with the Holy Spirit (vs. 8). They did, however, remember that these men had been closely associated with Jesus and may naturally have supposed that they had caught some of His courageous spirit. It is always true that he who is filled with the Spirit, and has learned to be much with Christ will not be afraid to face Christ's enemies. He will be able to testify of things that he has seen and heard; not human opinions, speculations, systems, or dogmas, but historical facts that rest on immovable foundations, and divine truths that have been wrought into and tested by experience. With such a foundation for faith and with a courage born of long and intimate fellowship with Christ, the weakest man can stand against the world.

Topic 4. SALVATION THROUGH CHRIST ONLY. Acts 4:12. Peter spoke of salvation "in a name," because the name of Christ stands for the person of Christ. There is and can be no salvation out of Christ, since man cannot save himself, and God has provided no other Saviour. "Few, perhaps, will now actually substitute something for Christ, and deliberately say, 'I will not be saved by Christ.' But . . . many will try to put something *along with Christ*. Men try to join their own name with Christ's; . . . or the church and Christ; or even, in subtle forms, the Bible and Christ; or feeling and Christ. All are wrong if they are set *in the first place with Christ*; and all may be good if kept in their proper *second place*."—*Pulpit Com.*

Topic 5. MORAL GRAVITATION. Acts 4:23. Every man when free to move in the direction of his moral instincts gravitates toward that which is congenial to

him. The Apostles when set free by the Sanhedrin did not seek the company of those who were indifferent or hostile to Christ, but of those who loved Him and believed in Him. So "when free every one goes to his own company; to the bar-room, ball-room, theater, gambling-house, club-house, or home, to see the sick, or to the place of prayer. At death all will go to 'their own'; to those of like spirit with themselves."—*Rice*.

Lesson 7. Obeying God, not Men.

Topic 1. HYPOCRISY IN THE CHURCH. Acts 5:1-3. The fact that Ananias gave to the Lord a part, perhaps the larger part, of the price obtained for his possessions, was in itself a praiseworthy act. But he wanted the reputation of giving all while withholding a part. To this end he acted a lie, as many do who will not deliberately utter one. Perhaps with much ostentatious display, and many pious phrases he laid his gift at the Apostles' feet. His sin consisted in trying to combine a reputation for extraordinary piety with an avarice that scrupled not at lying to God and defrauding Him of that which had been ostensibly devoted to His service. He made two fatal mistakes, (a) in supposing that what he excused to his conscience as only a trifling departure from rectitude was not a heinous sin, and (b) in supposing that some apparent good connected with a transaction counterbalances a gross evil. Like Ananias, many enter the church who desire the advantages derived from being thought true, righteous and religious, without being such. Fraud, falsehood, and false pretenses are freely employed to keep up the semblance of piety. But "in the sight of the world, true Godliness is discredited by each fresh exposure of the hypocrite. The defamers of God's people are encouraged to say that there is no such thing as the pure love of God, and disinterested obedience to His will; and they argue that the most consistent lovers are only the best dissemblers."—*Pulpit Com.* We need to guard against every subtle approach of that vanity and greed which inspired Ananias and Sapphira, and to remember that as their hypocrisy was uncovered, so, sooner or later, every hypocrite will stand revealed.

Topic 2. SALUTARY PUNISHMENTS. Acts 5:5, 10. The awful punishments which befell Ananias and Sapphira were announced by Peter, but inflicted by the Lord. Their act was a sin not only against the holiness of God, but against the holiness and purity of the church which was just beginning its divine mission in the world. This character of the church was emphasized by such a startling display of judgment. . . . It was a salutary check to those within the church who might be tempted in the same way, and a warning to hypocrites outside the church not to intrude within its fold. The fact that hypocrisy in the church is not constantly punished by the immediate destruction of the hypocrite, does not prove that hypocrisy is any less hateful in God's eyes, but that He suffers them to be overtaken by natural, rather than supernatural, penalties for sin.

Topic 3. OBEYING GOD, NOT MEN. Acts 5:29. The New Testament is explicit about the obligation to obey civil rulers (Rom. 13:1-5; Titus 3:1; 1 Pet. 2:13-17), but this duty is subordinate to the greater one announced by Christ, of rendering to God the things that are God's (Mt. 22:21). Peter, in defending himself and his fellow-apostles for violating the explicit command of the Sanhedrin, rested his case on a principle which is often evaded, but never openly denied. As our Creator and Upholder, the righteous and holy Sovereign of heaven and earth, the Giver of every good gift, the One on whom we depend absolutely for life with all its capacities and joys, we owe to God a loving and grateful obedience that precedes all other claims. His will is the supreme law of the universe. All human authority should be exercised in the fear of God and for the good of those who are subject to it. The responsibility of office is laid on rulers, not for their own self-aggrandizement, but for the service which they are able to render for the common good. Whether born or elected to office their authority is derived primarily from God. Their duties pertain to secular matters, and in no case are they permitted to intrude into the domain of conscience. Authority there belongs to God only. All the religious persecutions of the world have arisen from a disregard of this principle. By quietly submitting to the penalties inflicted by the rulers (vss. 40-42), the Apostles showed that they recognized their authority even while disobeying it. An attempt to overthrow any form of government can be justified only where it has

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become so corrupt and oppressive that the evils attending a revolution are manifestly less than those consequent on a continuance of the government.

Topic 4. FIGHTING AGAINST GOD. Acts 5:38, 39. In all the higher affairs of life God's will may be so clearly ascertained that opposition to it can result only from wilful blindness. The Jewish rulers had ample opportunity to learn the nature of the works by which the teachings of the Apostles were accredited. But instead of doing this, they sought to suppress them by force, and so were actually found fighting against God.

Lesson 8. Worldliness in Religion.

Topic 1. RELIGIOUS LEADERS, TRUE AND FALSE. Acts 8:5, 9, 10. Philip preached Christ, and lived only for Him; Simon glorified his own name and lived only for himself. The one was moved by a spirit of divine and self-sacrificing love that sought by every means in its power to lift fallen and sinful men into eternal life and the joy of fellowship with God. The other was moved by a spirit of pride and greed that sought to use men, even to destroy them, for the sake of winning admiration and wealth. False religious shepherds by their selfishness quickly reveal the fact that they care nothing for the sheep, but only for themselves. Philip, it will be seen, overcame the fatal spell of the sorcerer upon the people of Samaria, not by denouncing him, or by arguing with him, but by quietly ignoring him and steadfastly preaching Christ.

Topic 2. WORLDLINESS IN THE CHURCH. Acts 8:13. The belief professed by Simon Magus was at most only an intellectual faith that left the heart and life unrenewed by divine grace. "He may not have been wholly insincere at first, but soon showed that he had no correct views of the gospel, that he was a stranger to its power."—*Hackett*. It is possible that, in his utter spiritual blindness, he may have supposed the miracles wrought by Philip to have been due to some unusual mastery over supernatural powers, and that if he could only possess himself of his secret he might reap still richer harvests of gain. For this reason he was baptized and attached himself to Philip. But in trying to purchase the spiritual power possessed by the Apostles, he showed that his heart was yet imprisoned in the bonds of iniquity. His sin consisted in his readiness to prostitute holy things to the base end of self-aggrandizement. It was the same spirit as that which to-day leads people to join the church for the sake of social advantages, increased respectability, business credit, "supposing that Godliness is a way of gain" (1 Tim. 6:5, l. c., R. V.). But worldliness, that is, devotion to such earthly interests as rank, riches, pleasure, fashion, etc., that seduce men away from God, reveals its power more or less over almost all followers of Christ. Many of them are led away by the pursuits and frivolities of the world until religion comes to occupy the second instead of the first place in the heart. This is the besetting sin of the church. It strips the church of spiritual power, as Samson was shorn by Delilah of his divinely given strength. God constantly calls His people to come out from the world and to be peculiar, and yet His people are constantly slipping back into conformity with the world. In spite of all these discouragements the progress of His kingdom in the world and the assurance of its ultimate triumph should fill every believer with joy and confidence.

Topic 3. PURCHASING THE GIFT OF GOD. Acts 8:18, 19. The effort of Simon Magus to buy the power to impart the miraculous gifts of the Holy Spirit with money showed that he had not the faintest conception of the nature of that good news concerning Jesus Christ which Philip proclaimed. He wanted certain results which came as God's free gift through faith and righteousness. But in trying to obtain them for money and for his own ends and purposes he exemplified the conduct of thousands who are willing enough to possess certain spiritual gifts and graces, but who insist on acquiring them in their own way. God offers a free salvation, but men prefer to obtain it by their own merits; instead of penitence, which is a real sorrow for sin, they offer penance, which is a mere afflicting of the body or mind; not content to accept the all-sufficient righteousness of Christ, they endeavor to work out a righteousness of their own. They imagine that God sells eternal life to all who will pay a sufficient bribe. By patronizing generosity toward God's ministers or toward His work in

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the world, the rich Simon-spirit thinks it can buy an interest in the kingdom of heaven. "The power of wealth subtly mingles with all Christian work, and profusely used may readily acquire for its possessor the reputation of sanctity." Sin can earn the wages of death, but eternal life is God's unmerited gift.

Topic 4. SPURIOUS CONVERTS. Acts 8:24. Simon's reply to the withering rebuke of Peter shows that he lacked the first elements of a genuine conversion. There was no stirring of conscience, no sense of sin, no word of repentance, no cry for forgiveness, no effort to know what the Lord would have him do. His request was prompted by fear, and a wish to escape the threatened evils. Notice, too, that he would not do as Peter urged, pray for himself, but, like many others, he preferred to depend on the prayers of others, as though there were some miraculous saving power in the prayers of good people, apart from the sinner's personal abasement before God.

Lesson 9. Saul's Conversion a Proof of Christianity.

Topic 1. SAUL AND THE RISEN CHRIST. Acts 9:3-6. In Gal. 1:15 Paul speaks of "the good pleasure of God . . . to reveal his Son in me." At first sight this may seem to give support to the theory of a mental vision. But this single expression cannot invalidate Paul's respected testimony to the outwardness of the experience in which the glorified Jesus revealed Himself to him. An inward vision would not have blinded him or prostrated his companions. On the reality of this revelation of Christ to himself he founded his entire subsequent religious faith; it enabled him to testify with immovable confidence to the resurrection of Christ from the dead; upon its reality he based his claim to the full rank of an Apostle, and he reckons it as the last of the post-resurrection appearances of Christ.

Topic 2. SAUL'S CONVERSION. Acts 9:20-22. Conversion is the change in which a man turns from a life of opposition to God to a life in which love to God and obedience to His will are the supreme motives. But as no man is able to work this change in himself, because it is a birth into a new spiritual life initiated by divine power, therefore that experience which on its human side is called conversion is called on its divine side regeneration.

Saul's life previous to his experience near Damascus was not, however, one of deliberate opposition to God. On the contrary he was most zealous in his efforts to please Him. His zeal rested however on two fundamental mistakes: (1) that by keeping the law he could build up a righteousness of his own which must merit divine favor, and (2) that Jesus was an impostor and blasphemer whose teachings and followers ought by all means to be suppressed. His conversion involved, accordingly, (1) a change from blind hatred of Jesus to a recognition of Him as the true and glorified Messiah; and (2) a change from dependence on self for salvation to an absolute dependence on this crucified Jesus. The former change was peculiar to his transition from Judaism to Christianity, the latter is common to all who experience the divine grace of regeneration.

Topic 3. SAUL'S CONVERSION A PROOF OF CHRISTIANITY. Acts 8:3; 26:12-20. No one ever questioned the fact that Saul of Tarsus lived, or that he was converted from Judaism to Christianity. But this conversion, in view of all the circumstances, is one of the most extraordinary experiences in the history of humanity. Intellectually he stood in the small number of the world's foremost thinkers. It is preëminently due to him that Christianity has made "an intellectual as well as moral conquest of the world." The greatest minds of subsequent ages have expended their strength in the study of his brief writings, which will remain to the end of time an inexhaustible stimulus to fresh thought and devout living. His unrivaled insight, discrimination, and logical ability, were untinged by fanaticism. His moral character stood on the same high level as his intellectual power. His absolute truthfulness has never been questioned. Even as a persecutor his supreme desire was to please God. To this must be added his intense pride of birth and of religious profession. He was a Hebrew of the Hebrews and a rabid Pharisee. His hatred of Christianity was deadly in the extreme, because he regarded Jesus as an impostor and His doctrine as blasphemy. This man, presenting such tremendous obstacles to the Gospel, was

instantly changed into a most humble, self-renouncing, untiring worker for Christ, counting it a joy to do or endure anything for Him. To what was this change due? Paul repeatedly and explicitly attributed it to a personal appearance of Jesus to himself. To suppose that such a change, with all that it involved, was due to deception either unconscious or deliberate is to suppose a psychological and moral miracle greater than the miracle of Christ's resurrection. But if Jesus revealed Himself to Paul, then He had risen from the dead, His words and teachings are true, and Christianity rests on an immovable foundation. The conversion of Paul cannot be satisfactorily explained except by admitting Christ's resurrection from the dead, and therefore the truth of Christianity.

Topic 4. THE POWER OF CHRISTIANITY SHOWN IN SAUL'S CONVERSION. **Acts 9:13, 14, 26.** The conversion of Saul of Tarsus was the greatest triumph of Christianity. It shows its power to overcome the greatest conceivable impediments in the human heart, and to accomplish the work of changing a furious and malignant persecutor of the faith into its greatest Apostle. It changed an implacable and murderous hatred of Jesus into a love that sacrificed comfort, rank, learning, family, friends, everything that the world prizes, for the sake of becoming a bondservant, a slave, of this same Jesus. "Here is a man peculiarly unfitted by nature, by education, by prejudice, for the reception of the humbling truths of the gospel of Christ; and yet this man is brought, not by a long course of learned arguments, nor by the power of eloquence, but by the power and mercy of the Lord Jesus Christ, and in a single moment, among the most humble, devoted, loving, self-distrusting of His followers. . . . Do you seek, then, the means by which it was effected? Let the converted Saul himself reply: 'By the grace of God, I am what I am.'—*Blunt.*

Lesson 10. Overcoming Prejudices.

Topic 1. DIVINE COINCIDENCES. **Acts 10:3-6, 9-16.** "Among the things which powerfully persuade the human mind *coincidences* occupy a foremost place. An event which, happening alone, might not have any very commanding power, happening concurrently with another event which has distinct marks of special relation to it, acquires enormous influence. And when all possibility of human agency in producing the coincidence is removed, the sense of a Divine purpose falls irresistibly upon the mind, and with a peculiar energy of conviction. The edges of two events, wholly independent as far as the will of man goes, fitting into one another with the precision of the two edges of an indenture, produce the absolute certainty that the two events were foreordained of God, and have their unity in his eternal purpose. Such a coincidence broke down the barrier in Peter's mind between Jew and Gentile. . . .

"To us there is something wonderfully instructive in standing where we can see the simultaneous events on both sides of the wall. The messengers of Cornelius wending their way to Joppa, to find the unknown teacher. Peter praying and seeing his vision, and perplexed about the meaning, in utter ignorance that the Italians were approaching his door and bringing its interpretation with them. Their arrival makes the vision plain, and the voice of the Spirit within him concurs with the voice of the men without. One sees at once the irresistible effect of such a coincidence in overcoming the strongest prejudices, and forcing upon a reluctant mind the conviction that duty lay in a hitherto untrodden path. 'Then hath God also to the Gentiles granted repentance unto life' was the just conclusion to which all who heard it were brought."—*Pulpit Com., Acts, vol. i, p. 337.*

Topic 2. THE POWER OF PREJUDICE. **Acts 10:14.** Peter's pointblank refusal to obey God's command to kill and eat of the animals in the sheet let down from heaven was a striking illustration of the power of prejudice to control human action. His regard for Jewish custom was greater than his regard for a voice from heaven. It showed both that the old, impulsive, positive spirit which had called forth Christ's rebukes was not yet dead in Peter, and also that he was still a devoted Jew. For Jewish exclusiveness rested on the Levitical distinction between clean and unclean foods even more than on the rite of circumcision. Many of the choicest delicacies of the Gentiles were unspeakable abominations to the Jews. Hence they could not sit at the same table, nor come into social contact, since unclean food not only ren-

dered him who ate it unclean, but his uncleanness communicated itself to all who touched him. Now when the question arose of admitting the Gentiles into the church the Jewish Christians leaped to the conclusion that the law of ceremonial cleanliness must apply to Christians as well as to Jews. Hence a Gentile could become a Christian only by first becoming a Jew. This prejudice must be broken down, or Christianity could never become more than a Jewish sect. Important light on this very question might have been gained if the Apostles had pondered the saying of Christ in Mk. 7: 1-5, 14-19, "This he said making all meats clean."

Religious persecutions in all ages have been precipitated by prejudice, that is, "an opinion or discussion formed without due examination of the facts or arguments which are necessary to a just and impartial determination."—*Century Dict.* Such prejudices often resolve themselves into a belief that all within the charmed circle have the truth, the whole truth, and nothing but the truth, while all outside are in the gall of bitterness and filled with damnable errors. Except for the blinding power of prejudice the Jewish rulers would not have crucified Christ, nor would Saul have made havoc of the church. Prejudice thus has the power to blind men to glaring vices in themselves and to conspicuous godliness in other men.

Topic 3. OVERCOMING PREJUDICES. Acts 10:9-16, 20, 46, 47. Nothing less than a direct revelation from God could have overcome Peter's repugnance to entering the house of a Gentile and eating with him. Prejudices of any kind are hard to dislodge, because those who are controlled by them are commonly blind to the fact. Then, too, the less pains people have been at in forming an opinion, the more obstinately they cling to it and the more pugnacious they are in its defense. Especially is this true in the case of religious prejudices, where a personal opinion is mistaken for infallible truth or a clear manifestation of the divine will. This is why many Christians, otherwise worthy people, become exceedingly intolerant of other Christians who may differ from them on some minor point of belief or on methods of Christian work. It is obvious that such prejudices narrow one's vision and sympathies. Had the good Samaritan yielded to his national feelings he would have dwindled to the despicable littleness of the priest and the Levite, instead of presenting to all ages a most inspiring example of magnanimous greatness.

Topic 4. DOUBT REMOVED BY DOING GOD'S WILL. Acts 10:17. Peter's doubt, or perplexity, arose from a sincere desire to know just what God wanted to teach him in the vision. He was in a state of uncertainty, ready, however, to do promptly the will of God as soon as it should be revealed. This is quite different from that state of mind, sometimes called "doubt," which spurns the light of revealed truth, and refuses to obey God's plain commands. The former state of suspense does not commonly last long. God quickly reveals Himself to those who are waiting to know His mind, or who, having only a little light, follow it obediently and trustfully. Such He leads out into the full light of truth. When Peter was told to go with the messengers of Cornelius he obeyed at once, and the issue of his obedience was the glorious revelation that "God is no respecter of persons," and that the Gentile stands on the same religious level as the Jew.

Lesson 11. No Difference Before God.

Topic 1. FAMILY RELIGION. Acts 10:24. Cornelius showed that his devoutness was not merely a personal matter between himself and God, but something that he sought to cultivate in those around him. The two household servants and the soldier whom he sent to fetch Peter were all undoubtedly devout men. When Peter was expected, Cornelius, feeling that the divine message was not for himself alone, gathered about him not only his household but his kinsmen and friends. A religious home is one of the greatest blessings that can be experienced in life. Wealth cannot compensate for the loss of it. The memory of such a home will ever be a restraining and ennobling influence. Religion in the home should be like a fire that warms all the inmates. It should be an every-day affair as much as the air we breathe or the food we eat; not like a Sunday garment, or a choice piece of bric-a-brac to be exhibited on rare occasions. It gathers the family about the word of God, the altar of prayer, and in attendance on public worship. The servants in the family will not be excluded from its warmth and cheer,

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Topic 2. EQUALITY BEFORE GOD. Acts 10:34b. Human equality before God was not an unknown principle in the Old Testament, but the Jews had narrowed its application to themselves alone. Peter's experiences taught him that God extended this principle to men of every nation and race. The fact that God is no respecter of persons does not mean that He makes no difference between good men and bad men, but that any man irrespective of race, color, nationality, rank, culture or wealth, is acceptable to God if, according to the light he has, he tries to do right toward God and man, because he believes that such conduct is pleasing to God. This should teach us that we should not despise any man because of external and accidental conditions, that we should treat all men with kindness and courtesy, and that we should be ready to help any that are in need. It does not oblige us to disregard distinctions that must be maintained so long as society remains constituted as it is. But it teaches ruler and subject, master and servant, mistress and maid, to accord freely and graciously one to another the rights and respect due to each, and to acknowledge that before God all stand on the same level.

Topic 3. DEVOUT SOULS IN EVERY NATION. Acts 10:35. That Cornelius possessed an exceptional religious character is quite clear. His aspirations after God were deep and genuine. Peter speaking under the influence of the Holy Spirit testified that he and others like him in every nation were acceptable to God. But on what ground? Their own prayers, alms, and righteousness? Assuredly not. That would be salvation in their own name and by their own merit whereas Peter had already most solemnly affirmed that there is salvation in no name under heaven but that of Christ (Acts 4:12). Cornelius could not be saved by his own righteousness, and he was ignorant of the Redeemer for whom he longed. Therefore Peter was sent to announce to him the forgiveness of sins through Christ. Such persons as Cornelius will accept Christ as soon as He is made known to them. The existence of devout souls outside the limits of the Biblical revelation seems clear alike from Scripture (Melchizedek, Job), and from missionary experiences. It certainly should be made possible in view of "the light that lighteth every man coming into the world." However rare they may be, the fact that such exist should stimulate those who have the Gospel to make it known to them. This is one of the conspicuous lessons taught by the sending of Peter to Cornelius.

Topic 4. THE UNIVERSALITY OF THE GOSPEL. Acts 11:18. The directions given by our Lord to His disciples respecting their future labors were largely directed to their immediate work among their own countrymen, and in the early period of the church's development. This is not, however, inconsistent with a clear conception on His part of a universal extension of His kingdom over the earth. Indeed such universality is expressly implied in the great commission (Mt. 28:19). That Christianity is not for a single nation but for humanity is apparent from the fact that it recognizes universal human needs and meets them by means that are universally applicable. The universality of the Gospel was already taught by Christ and emphasized not only by Peter, but also by Paul and John. Though such a Gospel is of necessity exclusive of all other ways of salvation, it does not necessarily include the salvation of all. It does however provide a salvation which is available for all, and is sufficient for all who accept it as offered.

Lesson 12. Divine Providences.

Topic 1. THE REALITY OF A DIVINE PROVIDENCE. Acts 12:2, 6-10. That God cared for James as truly as He cared for Peter admits of no doubt. Why He suffered the one to be slain and caused the other to be delivered we cannot know. From a Christian point of view death was a greater boon than the deliverance (Phil. 1:23). The good pleasure of God was accomplished in the one case as really as in the other.

These instances illustrate a universal fact—God's continuous care over all His works. This care, known as His *providence*, signifies not only *foreseeing*, but *forseeing*, that is, the exertion of a positive control over all events. The fact that such a universal and continuous control exists is one of the most prominent and emphatic teachings of Scripture. It must be inferred also from the nature and attributes of God. He would

not be omniscient unless He knows the circumstances and needs of all His creatures. He would not be omnipotent unless He is able so to overrule all forces and events that nothing shall frustrate His plans. He would not be infinitely loving and wise unless it were not certain that He will do what is best, and in the best way, for every intelligent being in the universe. That this providence extends not merely to the universe in general, but to its minutest details, is proved by the revelations of the telescope and of the microscope. A general providence would be impossible if it did not include attention to the smallest matters. Any human enterprise is wrecked that does not include a supervision of the most trifling details. So the fate of men and of empires turns often on the most insignificant occurrences; as for example, the entire future of the Hebrew race on the selling of Joseph as a slave into Egypt, or the deliverance of the Jews from destruction in the time of Esther, on the inability of Ahasuerus to fall asleep on a certain night.

Topic 2. PRAYER AND DIVINE PROVIDENCE. Acts 12:5-10. The doctrine of prayer is closely related to that of divine providence. The benefit of prayer is not supposed to terminate in a reflex influence on him who offers it, nor to be revealed solely through the action of the Holy Spirit on the human spirit. Its efficacy is justly believed to extend also into the realm of matter and of natural law. The confidence that God is able to answer prayer within the realm of nature, as for rain, does not rest on the supposition that He suspends or overrides the forces of nature, but on the conviction that He can so control or combine them as to produce results that would not come to pass but for prayer. Nor is this an unreasonable conviction. It is contrary to nature for iron to float on water, nevertheless men build from iron their staunchest vessels. In thousands of ways men direct natural forces for the accomplishment of personal ends. It would be absurd to suppose that a God who has commanded men to pray and who inspires every true prayer, has tied his own hands, so that He is an impotent slave to His own laws. Since God is in His world, we believe that His personal care for men can reveal itself as truly *through* natural law as in its miraculous suspension. The former is the common mode; the latter, as in the case of Peter, was, for special reasons, of frequent occurrence in the apostolic age.

Topic 3. DIVINE PROVIDENCE AND THE EXISTENCE OF EVIL. Acts 12:18, 19. The innumerable misfortunes and calamities that befall men form one of the most serious objections to the doctrine of a benign providence. They are a part of the insoluble problem of the origin and existence of evil in any form. The thought that God is the author of evil is altogether intolerable; that He is indifferent to it would make life unendurable. Since the fact of a divine providence is abundantly established aside from the existence of evil, we must conclude that the latter exists by God's permission, though we may never be able to explain how or why. Equally certain with the fact that evil exists by His permission is the fact that He overrules it at all times, and that, however much it may oppose, it never can frustrate His designs. When we see the wicked prosper and the righteous afflicted, it does not follow that the former are always happier than the latter, or that the latter do not suffer in consequence of their own faults. In any event life is a discipline, whose success or failure is not to be measured by accidental circumstances, but by the eternal issue.

Topic 4. SPECIAL PROVIDENCES. Acts 12:23. Herod's death resulted from the operation of natural causes, though the terrible disease which consumed him was interpreted as a divine stroke for his blasphemy in not repudiating divine honors. To himself, and to all who were impressed by his wretched death, it became a special providence, that is, the accomplishment through the ordinary laws of nature of a divine purpose which apparently has a special relation to him who benefits by it, or who suffers from it. By some trivial circumstance a person is hindered from taking a steamer which sinks with all on board. Another by an equally trivial circumstance is led to take it, and perishes. Either case may be interpreted as a special providence. To him whose eye is open to detect divine guidance, his own life and the world become full of the clearest evidences of God's loving care and protection, even in events that may have seemed at the moment to be real disasters.

Lesson 14. Perseverance Under Difficulties.

Topic 1. EXTERNAL EVIDENCES OF CONVERSION. Acts 9:19b-22. One of the first evidences of conversion is a change of feeling toward those who love the Lord Jesus. The new convert finds himself attracted toward those from whose society he had previously found himself repelled, and with them he spends his happiest hours. A spiritual kinship based on common relationship to the Lord Jesus binds His followers together most closely. At the same time the desire springs up to make others partakers in the newly experienced blessings of salvation. Not all converts are called to become preachers, but in one way or another every one can make his influence felt in winning men into the service of Christ. Conversion, which on its divine side is regeneration, is the imparting of a new life, and life always shows its presence and power through action. Christian activity is therefore another way in which conversion reveals itself to the world.

Topic 2. BEING ALONE WITH GOD. Gal. 1:17. "If thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world. . . . In thy chamber thou shalt find what abroad thou shalt too often lose. The more thou visitest thy chamber, the more thou wilt enjoy it; the less thou comest thereto, the more thou wilt loathe it. If in the beginning of thy conversion thou art content to remain in it, and keep to it well, it will afterwards be to thee a dear friend, and a most pleasant comfort. In silence and in stillness a religious soul advangeth itself, and learneth the mysteries of Holy Scripture. . . . Whoso therefore withdraweth himself from his acquaintances and friends, God will draw near unto Him with His holy angels." — *Thomas à Kempis*, Bk. I, ch. 20.

Topic 3. PERSEVERANCE UNDER DIFFICULTIES. Acts 22:17-20. With a spirit of real heroism Saul longed to continue preaching in Jerusalem in spite of all the hatred and plots of the Jews. Here he had persecuted the church and witnessed, as in the case of Stephen, a courage that faced death rather than seek safety in flight. For Saul to flee at the first outbreak of hostility seemed to him an act of cowardice. In this he showed a manly spirit. Opposition should kindle zeal instead of quenching it. Nothing great or valuable is attained except as the result of conflict and victory. If an end is worth reaching, then the greater the opposition the more determined should be our stand for it. No end is more desirable to attain in this world than the establishment of the kingdom of God, and none encounters a greater resistance. In promoting this work the follower of Christ is not expected to throw away his life recklessly. It is a divine trust to be guarded most carefully and used to the utmost of one's ability. Our Lord taught His followers by both precept and example to withdraw from opposition that made further efforts useless, and begin work in another place. When, however, such withdrawal cannot be accomplished without renouncing Him and His cause, then His followers must relinquish life itself as by far the smaller sacrifice.

Topic 4. PERSEVERANCE UNDER DIFFICULTIES AS A TEST. Acts 9:25, 29. No man courts perils and sufferings for their own sake, but he may be willing to endure them for a time in view of some ulterior good. "Human hearts, strong though they be, are not strong enough to bear gratuitously a vast amount of suffering." Many a cause has power to inspire a temporary enthusiasm, but with rare exceptions only a thoroughly good cause can make one brave enough to welcome lifelong hatred and suffering, the loss of every material good and even of life itself. The half-hearted and frivolous will not be retained by it. Hypocrites will shun it. The multitude will not espouse it. A cause that not merely in one instance, but in cases without number for thousands of years is capable of inspiring the loftiest enthusiasm, the greatest fortitude in trial and suffering, and the holiest joy in sacrificing self for the welfare of others is not likely to rest on a foundation of fanaticism and delusion. Such sustained endurance tests not only men, but the cause for which they stand. It demonstrates the heroic mold of the former and the preëminent worth of the latter.

Lesson 15. Jesus Christ the Fulfilment of Prophecy.

Topic 1. THE NATURE OF PROPHECY IN GENERAL. Acts 14:27. The prophet was a person, who speaking under divine inspiration became God's representative among men. Prophecy, accordingly, in its Biblical sense denotes utterance

or speech under the influence of the Spirit of God. The prophet's words were primarily addressed to his own contemporaries. By means of exhortations and warnings he sought to recall the people to the service of Jehovah whose worship they had abandoned for that of other gods. As the prophet's mission related mainly to his own times only a small portion of prophecy was prediction. Prophecy and prediction therefore are not synonymous terms: the former is far more extensive than the latter, and may exist in a very true form without it. The chief function of the prophet was to speak for God — to *for-tell*, rather than to *fore-tell*.

Topic 2. THE NATURE OF MESSIANIC PROPHECY. The religion of Israel was a preparation for Christianity; it was Christianity in its process of development. The two are related as root and flower. In both God reveals Himself and His purposes as they are nowhere else revealed to men. It is natural to expect, therefore, in the former more or less clear foreshadowings of the redemption which becomes available in the latter. Such foreshadowings actually appear in varying forms and in constantly increasing clearness. They constitute that unique phase of the Old Testament religion which is known as Messianic prophecy. By this is meant the prediction of the world's redemption accomplished through the person and work of the Messiah. This redemption is progressively experienced, and will be fully realized in the completed kingdom of God. In its broad sense Messianic prophecy included the choice and training of Israel as a special medium of divine revelation, the gift of a land, the sacrificial ordinances, and the theocratic institutions, some of which things had meaning and force only in so far as they pointed forward to a final and perfected salvation in God's kingdom. In its narrow sense it denoted only those promises of blessing or predictions of deliverance which centered in Christ. The redemption thus predicted through the Messiah included deliverance from the power and penalty of sin, together with a realization of that perfection for which divine love had created man and the world.

Topic 3. PROGRESSIVE REVELATION IN MESSIANIC PROPHECY. Messianic predictions advanced through long years from obscure foreshadowings to luminous and definite outlines. They may be arranged into three groups, those before the establishment of the Hebrew monarchy, those in the period of the monarchy, and those after its destruction. In the first period the vague promise that the seed of the woman should be finally victorious over evil was made more specific in the promise that blessings should come to all men through the family of Abraham. Still further on the ideal of the person through whom these blessings were to be realized took the form of a prophet like unto Moses, and then the form of the anointed high priest. In the second period the promise narrowed to the royal family of David the anointed king of Israel, the ancestor of that coming Messianic King, who is idealized in the Psalms and in the prophecies of Isaiah. In the third period, when no king sat on David's throne, the ideal of the great Anointed One, the Messiah, took the form of a "Shepherd," then that of the "Servant of Jehovah," who appears first as a personification of all Israel, and finally as a Person "despised and rejected of men" who died for the sins of the world.

Topic 4. THE FULFILMENT OF MESSIANIC PROPHECY. Acts 13:23, 32, 33. Jesus of Nazareth was the fulfilment of prophecy. Its many and almost contradictory conceptions find in Him their unity and completion. Side by side with these prophetic utterances runs a line of preparation in history for the Messiah's advent. The promise in Eden hinted at a formidable struggle between good and evil. God's covenant with Abraham pointed forward to the new and better covenant in the blood of Christ. The land of Canaan in which Israel rested after the wilderness journeyings suggests the true Canaan, the saints' everlasting rest. The choice of Israel as a holy nation prefigured the kingdom of God to be established by the Messiah. Each of the great theocratic functionaries, the anointed prophet, the priest, and the king, became representative of Him who, as no other prophet, spoke out of the heart of God to men; who as no other priest could do, entered into the sanctuary of the heavens; and who, like no other king, sits upon His throne forever. He was not only the High Priest of humanity but the supreme and ever-sufficient Sacrifice for sin. As the redemptive work of the Messiah will not be completed until the kingdom of God is perfected, it follows that many prophecies cannot be fulfilled until after that great consummation is reached.

Lesson 16. God Among Men.

Topic 1. DIVINE INCARNATION. Acts 14:11-13. The miracle wrought by Paul in Lystra led the people to take Barnabas for Jupiter and Paul for Hermes or Mercury, the attendant of Jupiter and messenger of the gods (*comp.* Gal. 4:14, where "angel" literally means "messenger"). This impression was doubtless due to a popular belief in the legend of Philemon and Baucis to whom, it was said, Jupiter and Mercury had once revealed themselves as two strangers. In consequence of the hospitality extended to them the gods turned the humble cottage of their hosts into a temple, of which they were made priest and priestess during the remainder of their lives. This manifestation of the gods was said to have occurred near Lystra. The reward bestowed on Philemon and Baucis may have incited the Lystrans in their prompt effort to honor the two Apostles.

Underneath this superstition lay, however, a profound truth, of which the heathen nations of the world have had a dim and crude conception, but which finds its fullest expression in the Messianic anticipations of Israel and in the divine incarnation in Jesus Christ. The necessity for such an incarnation lay in the fact that man's salvation from sin was possible only through a Mediator between him and God who should combine the nature of both, and so be able to understand and act for both. Upon this incarnation of the Son of God for the redemption of man the whole system of Christianity rests. While Christianity has its sacred books, it is not a book-religion, for it stands in vital relation to the person of its Founder as no other religion does.

Topic 2. GOD AND THE WORLD. Acts 14:15. In contrast with heathen gods, imaginary beings destitute of life and power, Paul testified to the Lystrans concerning "the living God," who is the Source of all life, and the Maker of the visible universe. He is the one supreme God in contrast with the vast multitude of deities whom the Gentiles worshipped. This declaration is not only in accord with the revelation which God has made concerning Himself, but it accords also with the tendency of modern scientific thought which seeks to find one source for the entire universe, since it is more reasonable to suppose a single source than to suppose many. That the wonderful order and perfection of the physical universe are due to one supreme mind is not only what might reasonably be expected from such a mind, but it is what cannot be expected from several minds acting independently, nor from forces that act without consciousness or freedom. To be assured, moreover, that all the events and issues of life are directed by one supreme Being, self-existent, omnipotent and omniscient, who orders all things in perfect wisdom and love, gives more comfort and repose, than to suppose that prosperity and adversity are due to the caprices of a multitude of gods, some of whom are angered by the effort to placate others.

Topic 3. GOD'S WAY WITH THE NATIONS. Acts 14:16. When Paul said that God in the ages past had suffered the Gentiles "to walk in their own ways" he meant that God had not given them any special revelation, as He had to the Israelites. The fact that God had chosen one nation as a medium through which He conveyed His revelations to the world does not warrant the belief that all other nations were left without divine guidance. Though the Bible is in the main the record of God's dealings with Israel, yet distinct intimations are given of His rule over other nations as well, in that He disciplined them for their sins or used them for the accomplishment of His purposes. Greece worked out her high problems of philosophy, poetry and art; Rome embodied the idea of jurisprudence. Both became conspicuous illustrations of the preparation of the world for the coming of Christ; the one in the elaboration of a language suitable to embody the new thought of Christianity, and the other in the establishment of an empire which made the progress of the Gospel possible and easy through the civilized world. That God's ways with the nations have been shaped by infinite wisdom and love we must believe, and be assured that so far as we cannot understand them, they will be fully vindicated when seen in the light of eternity.

Topic 4. THE SELF-REVELATION OF GOD IN NATURE. Acts 14:17. Paul had apologized for the ignorance of the Lystrans concerning God, since in ages past He had suffered the nations to walk in their own ways. That they were not wholly without guilt in taking Barnabas and himself for incarnations of deities, he shows from the fact that "the living God" had not left Himself without witness. From the orderly

processes of nature that bless men, a thoughtful heathen might infer something respecting the goodness and power of God, even though he might not be able to detect Him by the senses. No single argument for the divine existence is adequate and satisfactory. But when many are gathered from various sources which appeal to different human faculties they present together a cumulative force that to a reasonable mind must prove the strongest possible presumption. The Bible nowhere proves the existence of God, but everywhere assumes it.

The conviction that He exists, however, does not rest on arguments. It is one of those primary truths which are impressed on the constitution of the human mind. In all ages and everywhere men have believed it because they could not help it. This being the case men have naturally regarded the universe as the work of His hands. A rational universe must have its origin in a rational Mind. His existence being granted, the vastness and complexity of the universe suggest His unity, omnipresence, omnipotence, omniscience, eternal existence and perfect wisdom. The glory of His moral perfections, His holiness, righteousness, and love cannot be revealed by the light of nature. These can be known only through that stupendous revelation which centers and culminates in Christ.

Lesson 17. Christianity for the World.

Topic 1. RELIGIOUS DISCUSSIONS. Acts 15:1, 2, 24; Gal. 2:1, 2a, 4, 5. The discussion at Antioch was on the relation of the Gentiles to the Jewish law. The attempt to introduce Gentiles into the church without their conforming to this law was unspeakably revolting to the Jews, who appealed to the Scriptures in support of their opinion. Not to conform to these divine ordinances was in their eyes treason against God. They were enslaved by the letter of the law which killeth (2 Cor. 3:6), but understood not its life-giving spirit. Paul on the other hand, while having the highest regard for Moses and the prophets, also perceived that the Jewish law was but a preparation for Christianity, and not an end in itself. He was wise enough to interpret the meaning of the law by the providences of God in the actual conversion of the Gentiles. It is not necessary to suppose that he was more honest in opinion than his opponents, but he certainly was right while they were wrong. Honesty alone does not guarantee the correctness of one's opinion.

In religious discussions the ascertainment of truth should always be the supreme end. But in order to secure this one must love truth beyond every personal consideration, be ready to lay aside all prejudice and passion, and endeavor to obtain the fullest possible knowledge of the subject from every point of view. One should be prepared to admit that all truth and candor may not be on his own side, and all error and prejudice on the other. The fact that honest people argue strongly for a point suggests that they may have apprehended some side of the truth unperceived by us. Religious discussions often arouse the deepest passions because they touch the most important concerns of life here and hereafter. They become questions not merely of the reason but of conscience. New truth always develops discussion until its relation to old truths is clearly perceived and established. Although such discussions may appear for a time to divide and weaken the church, yet in the end they strengthen it by establishing the truth on a firmer foundation. They are signs of life and growth, not of death. They do not occur in a graveyard.

Topic 2. HUMAN INTERPRETATIONS OF GOD'S WORD. Acts 15:1. Devout Jewish Christians, who had been trained to reverence the Old Testament Scriptures as an authoritative revelation of God's will, conscientiously believed that the new practices introduced by Paul and supported by Peter, were in irreconcilable conflict with God's word. Their error was in supposing their own interpretation of that word to be infallible.

To-day the church is not disturbed by new revelations of God's will, so much as by a better understanding of His works. Enlarged knowledge of the material universe has exposed a multitude of erroneous interpretations of the Bible. The opposition of the church to the Copernican theory that the earth revolves around the sun, and not *vice versa*, as the Bible seems to say, is well nigh incredible now. The teachings of geology respecting the age of the earth inspired almost equal terror as late as the middle of this century. Good and learned men actually claimed that God had created

the fossils in the strata of the earth as a text of faith. Much harm has been done by shortsighted attempts to deny incontrovertible facts in the supposed interest of revealed truth. God's word must be interpreted by His works. The two have often been brought into seeming conflict by a failure to understand one or both. But such conflicts may be viewed with composure. God's truths in the Bible and in nature are not inharmonious; any appearance to the contrary is due to ignorance, better knowledge will make all clear.

Topic 3. SALVATION BY WORKS AND SALVATION BY FAITH. Acts 15:1. Circumcision did not include the whole Mosaic law, but was the rite which represented it all. It was the sign of the covenant between God and His people; those who did not bear the sign were not included within the covenant. No uncircumcised person was permitted to eat of the passover. This law was binding on strangers as well as Israelites (Ex. 12:48). In the minds of the Jewish Christians the church was only an extension of Judaism, and was embraced within the Abrahamic covenant. But they had failed to recognize the spiritual significance of the sign. The covenant which it represented guaranteed salvation to those who kept the law of God. But if the law was broken in a single instance the sign availed nothing. And since perfect obedience was impossible for fallen men, neither covenant nor sign could secure salvation. Something else was needed. This need was satisfied through God's grace in Christ, which is available for the salvation of all men, not through merit or purchase, but through simple faith. This perfect adaptation of the Gospel to the needs of all men shows that it was intended for all men.

Topic 4. CHRISTIANITY FOR THE WORLD. Gal. 2:9. "The gospel bears the stamp of no particular age or country. It does not concern itself with the perishable interests of communities or individuals; but appeals for the spiritual, immortal, unbounded principles in human nature. . . . It is not made up, like other religions, of precise forms and details; but it inculcates immutable and all-comprehending principles of duty, leaving every man to apply them to himself to the endless variety of human conditions. It separates from God the partial, limited views of Judaism and heathenism, and holds him forth in the sublime attributes of the universal Father. In like manner it inculcates philanthropy without exceptions or bounds,—a love to man as man, a love founded on that immortal nature of which all men partake, and which binds us to recognize in each a child of God and a brother."—*Channing.*

No other religion presents such exalted conceptions of the holiness of God, and no other fathoms so deeply the nature, power and guilt of sin. While it reveals man's inability to lift himself into fellowship with God, it also reveals a new and living way, even Christ, whereby every man may return to God. Other religions fail, not only because they are narrow and local, but because they know nothing of this one and only way whereby sinners may be made just before God. As long as the world contains sinners to be saved, Christianity can never become obsolete. It rests on eternal truth, and meets and satisfies the highest spiritual needs of men.

Lesson 18. Types of Conversion.

Topic 1. THE GUIDANCE OF THE HOLY SPIRIT. Acts 16:6ff. The Holy Spirit is the highest power that moves men to action. He is able to touch every faculty of mind and heart, to direct the thoughts, the will, and the emotions towards holy ends, and to give strength for their attainment. Sometimes He throws unforeseen obstacles in the way of our pursuing a certain course; at other times He most unexpectedly opens the way in new directions. When the Spirit leads, a humble and obedient yielding to the inward impulse will always be matched by external providences. He never leads us to a closed door. It may, perhaps, seem to be shut, but it will not be locked. Through willingness to follow His guidance, through prayer, and patient watchfulness and waiting, we may be sure that we can discover the path in which He would have us walk. When the mind of the Spirit is thus revealed, every personal desire or purpose should give way before it, even when the way in which we are called to work is entirely unknown. The consciousness that we are divinely directed will give comfort, courage and strength; and then by and by the way will brighten, and

with joy and thanksgiving we shall recognize the love and wisdom that have led our hesitating steps.

Topic 2. THE CRY OF THE PERISHING WORLD. Acts 16:9. The moral condition of Macedonia represents the moral condition of the heathen world to-day. The corrupt state of society, the degradation of the masses, the social inferiority of woman, the lack of real progress, the spiritual destitution, the false conceptions of God, the ignorance of any possible means of recovery from sin and its power, existed then as they do now. Over against this need and moral helplessness we have no right to indulge in profitless speculations about the possibility of the heathen being saved without the Gospel, or to pretend that claims at home are greater. The fact that God has entrusted us with the Gospel puts us under obligations to all who do not have it. Every open door into the heathen world is a call of God to enter it. If we go, or help others to go, we shall find our reward in the enlargement of our own religious interests. If we fail in our duty to the world, the failure will react upon our own spiritual life. The doom of the unprofitable servant will be the doom of the church.

Topic 3. TYPES OF CONVERSION. Acts 16:14, 15, 27-34. The external features of conversion vary according to the life and temperament of each one who experiences this divine change in the soul. In some cases it may be as sudden and startling as a lightning stroke; in others it is as calm and gradual as the melting of the night into the day. Most persons are unable to tell just when this spiritual change occurs. Looking back over a certain period they are however able to say, "Whereas I was blind, now I see." But whatever the feelings experienced, conversion is a work of the Holy Spirit upon the inward man. It reveals itself in a surrender of the affections and will to Jesus Christ, as the divine and only Saviour from sin. Consequent upon this surrender we perceive a ready and joyful desire to obey the commandments of Christ, and to engage in any service indicated by the Holy Spirit. No standard of experience can be set up to which all conversions must conform. It is absurd to expect the same experience in a child as in a gray-haired sinner; in one who has always lived a pure life, and in one who has violated every law of God and man; in one who has long stood on the border of God's kingdom, and in one who has waged a persistent and violent conflict against it.

Topic 4. AGENCIES IN CONVERSION. Acts 16:14, 31, 32. The chief agency employed by the Holy Spirit in conversion is truth. The means employed to prepare the heart and mind for the reception of truth are many and various. Sometimes they are internal, as in the case of Lydia whose heart God prepared to receive the words of Paul. Sometimes they appear to be wholly external, as in the case of the jailer, in whom the earthquake opened a way for the saving truth. The truths which are most commonly efficient in conversion are those relating to personal sin and guilt, the need of salvation, and the readiness of Christ to save all who come to Him. While a sense of sin is commonly present, it is not always the chief motive. A child is more commonly converted by thoughts of God's love and goodness than by deep convictions of sin.

Lesson 19. Human Brotherhood.

Topic 1. THE OVERTURNING POWER OF THE GOSPEL. Acts 17:6. When Paul preached in Thessalonica the moral course of the world had been steadily downward for thousands of years. A brilliant civilization was marred by universal decay of political, social, family and moral life. The old religious faiths were dead. The philosophers and people of culture were avowed skeptics, the common people groveled in degrading superstitions. Everywhere abominable vices and pitiless cruelty, falsehood and greed were uppermost, while virtue, truth, unselfishness and righteousness were buried almost out of sight. The only hope for the world lay in a complete overturn. But heathenism knew of no power capable of turning the world morally upside down.

The mission of Christianity is to do precisely this thing — to make virtue, truth, love, godliness the dominant forces, and to bury the evils beyond the possibility of resurrection. It accomplishes this primarily by the conversion of individuals, and then gradually through the regeneration of society. The influence of Christianity is seen in

the purification of public and private morals, in the leavening of society with religious motives and ideals, in the mitigation of suffering, in the diffusing of justice, and in the increasing regard for the rights of man. Slow and discouraging as the upward movement may sometimes seem, it cannot fail, for God stands behind it. Almighty power, infinite wisdom and unfailing love are pledged to its success.

Topic 2. RELIGIOUS CANDOR. Acts 17:11. The supreme desire of every one should be the attainment of truth. Personal opinions, however long held, should be subordinate to the claims of truth, and consequently subject to revision in the light of reasonable evidence. Two extremes must be avoided: that credulity, on the one hand, which accepts without proper inquiry any new doctrine; and on the other hand, that skepticism which unreasonably doubts any truth that may be presented. A disposition of sincere inquiry should be cultivated, in order that we may discriminate between truth and error, in order that we may not unknowingly reject what may prove to be vitally important truth, and in order that we may have adequate and reasonable grounds for our beliefs. Religious doctrines or practices should be tested by Scripture. Unless supported by the Scriptures fairly interpreted, they have no claim to acceptance. Here again it is important to bear in mind that our interpretation itself may be at fault, and may be in need of revision in the light of new truth. This was precisely the position of the Berean Jews.

Topic 3. "AN UNKNOWN GOD." Acts 17:23. Athens was in Paul's day the center of the world's culture. Her schools of philosophy and art were unrivaled. Socrates, Plato, Aristotle, stood among the foremost thinkers of the human race. But the Athenian minds that have illuminated every subsequent age could not by searching find out God. The existence of an altar dedicated to "AN UNKNOWN GOD" proclaimed the existence of the worshiping instinct, the failure to discover a satisfactory object to satisfy this instinct, and the unrest and yearning of soul to know the God whom the unaided human mind could not apprehend.

Singularly enough the world has witnessed the same perplexity in our own time, when men of science, announcing themselves "agnostics" in religion, have labeled God "The Unknowable," or "The Great Unknown." A difference, however, must be noted. The Athenians unknowingly worshiped a God whose nature they could not discover; the modern agnostic, while rendering perhaps some kind of worship to force or law, or even to an "unknown" being, rejects the stupendous revelation which God has given of Himself in the Gospel of His Son. In this revelation the inability of the human mind to search out God has been met, and the desire of every candid seeker after God to know Him has been satisfied.

Topic 4. THE UNITY AND FATHERHOOD OF GOD. Acts 17:24, 25. The order and perfection of the physical universe make the idea of one God far more reasonable than that of many gods who would inevitably work at cross purposes. Over against the idea of a vast multitude of gods, so deeply rooted in the heathen mind, this conception of the divine unity was the central point in the revelation which God communicated to the world through Israel. No doubt it sounded strangely in Athens where statues of gods and goddesses adorned every available place. Athenian philosophy had already dimly grasped this great truth of one supreme God, but had failed to carry it into practical life. Some such conception perhaps inspired the poetic utterance quoted approvingly by Paul. If all men are "the offspring" of God, He must be their Father. This divine relationship was taken by the Greeks, as well as the rest of the heathen world, as arguing that their gods were like themselves, capable of representation in human forms, moved by human passions, and stained by cruelty and lust. The Gospel on the contrary makes the idea of divine sonship the strongest possible reason why men should become like God. "Be ye holy; for I am holy."

Topic 5. THE UNITY AND BROTHERHOOD OF MEN. Acts 17:26. The R.V. omits the word "blood," inserted in the A. V., as it is not given in several ancient manuscripts. Some other word such as "father" or "body" must be understood, so that in either case the passage teaches the unity of the human race. If according to polytheism there are many gods, then each race or nation may have had its own creator, and on this idea the Greeks based their proud claim of superiority to the rest of mankind. But a single God makes the idea of a single race more probable. From

the unity and the fatherhood of God, Paul inferred the unity and race-connection of all men. "From the race-connection springs the family, with all the relations of marriage, parenthood, fraternity, and various kinships. From the race-connection comes that common interest in life which makes political union possible; it founds states, and gives significance to society. It develops into human brotherhood, and makes of mankind one family. Through these relations it makes life a school of love and helpfulness, and thus becomes one of the holy teachers of mankind. Those relations are indeed liable to abuse, and sadly have they suffered it; but they are natural messengers of God to men, and the virtue that men possess has come largely through their influence. No man can be his best alone. . . . Thus the race-connection is God's help to private and public virtue. The world-wide unity is favorable to goodness in the individual." — *Clarke.*

Lesson 20. Divine Comfort in Trouble.

Topic 1. MINISTERIAL SUPPORT. Acts 18:3, etc. In many places where Paul engaged in missionary work he supported himself in whole or in part by his trade as a tent-maker. Such a course not only gave him a sense of manly independence, but it served a purpose especially important at that time—to silence those who might otherwise have claimed that he preached the Gospel for pecuniary gain. Furthermore it enabled him to reprove effectively those who were disposed to neglect their own business, and depend on others for their bread. When no danger of hostile criticism was to be apprehended he was not averse to receiving the bounty with which his converts in other places testified their love and gratitude. He fully recognized the fact that not only as an Apostle, but as a simple minister of Christ, he was entitled to material support from those to whose spiritual welfare he devoted himself. This is a universal principle. Ministers should be released from all anxiety concerning their material support in order that they may give themselves with undivided attention to their spiritual work. Self-respect, moreover, would prompt every church to give its pastor such a support as shall enable him to maintain with dignity the position he holds before the community. On the other hand the pastor, by his simplicity of life and by his devotion to his work, must most jealously guard his influence lest it be marred by a devotion to his work.

Topic 2. CHRISTIAN FRIENDSHIP. Acts 18:2, 3. Even when one is assured of God's favor and direction the heart craves human sympathy and companionship. Paul had been left alone in Athens. He had begun his work in Corinth under circumstances of peculiar discouragement. But at the very outset God comforted him by the gift of two noble friends. Aquila and Priscilla (a diminutive for Prisca) met him in Corinth. Drawn together at first by material interests, they quickly discovered in each other deeper spiritual affinities. They are repeatedly mentioned in Paul's letters. Almost the last words written by the imprisoned Apostle, awaiting death, is a salutation to these two faithful fellow-workers in the Gospel. Friendships are among the sweetest and most precious gifts of God to men. When these rest not only on mutual attraction, and on that absolute disinterestedness which must be the foundation of every abiding friendship, but on a common love for God and devotion to His service, they become sources of perpetual joy and strength.

Topic 3. RELIGIOUS DESPONDENCY. 1 Thes. 3:1-7. The unrelenting hostility of the unbelieving Jews who in almost every place compelled Paul to flee for his life; the apparent failure of his work in Athens where he had encountered indifference and mockery; his distress about converts who had been left as sheep among wolves; his loneliness in Corinth, with perhaps the spiritual depression that so often attends exceeding weariness of the flesh, seem altogether to have contributed to give the Apostle a severe fit of the blues. Failure to accomplish a great reformation as in the case of Elijah, severe afflictions and want of human sympathy as in the case of Job, the bitter taunts of scoffers as in the case of the Psalmist (Ps. 42), continued opposition as in the case of Jeremiah, enforced inactivity as in the case of John the Baptist, may be sufficient to cast the soul into profound darkness and doubt. The greatest and best men are only human, and these too are the ones who are most sensitive to such influences. "The longest human perseverance may yet break, the stoutest heart may

have its weak moments, and the warmest devotion may under some circumstances cool."

Much of this feeling may at times arise from physical conditions, for as the mind largely controls the body, so the body controls the mind. Such despondency is not necessarily unbelief. Even a doubt as to God's remembrance of us does not affect our relation to Him. "This feeling of forsakenness is no proof of being forsaken. Mourning after an absent God is evidence of love as strong as rejoicing in a present one. Nay, further, a man may be more decisively the servant of God and goodness while doubting His existence, and in the anguish of his soul crying for light, than while resting in a common creed, and coldly serving Him. There has been One at least whose apparent forsakenness and whose seeming doubt bears the stamp of the majesty of faith, 'My God, my God, why hast thou forsaken me?'" — *Robertson*.

Topic 4. DIVINE COMFORT IN TROUBLE. Acts 18 : 5a, 8-10. In the midst of the sore depression and discouragement from which Paul suffered in Corinth the Lord gave very substantial consolations. In Aquila and Priscilla he found two devoted and lifelong friends, the coming of Titus with news of the magnificent steadfastness and loyalty of the Thessalonian converts, the prosperity of his work in Corinth, and the special assurance of divine protection and continued success given him in a vision in the night, turned the Apostle's doubts and fears into enthusiasm and joy. Besides the Lord gave him an abundance of work to do, and, when the work is attended by visible success, that is the best cure for spiritual downheartedness.

As God comforted and encouraged Paul, so He will come with great consolations to all who in gathering gloom look to Him for help and strength. It may not be in visions; but in some way He will scatter the darkness, and flood the longing, trusting soul with the sunlight of hope and courage. It is not His desire that children of light should walk in darkness. Sometimes trials and afflictions are sent for the purification and strengthening of our own characters, and also for the purpose of enabling us to aid and comfort others. This is the spirit of Christianity. No man lives to himself in the good things or in the ills of life. Sometimes our own heaviest burdens are lightened, if not wholly removed, by helping to carry another's burden that is far heavier than ours.

Lesson 21. The Coming Again of Christ.

Topic 1. THE DEAD IN CHRIST. 1 Thes. 4:13, 14. "The Thessalonians were anxious on behalf of their brethren who were passing away lest their death should deprive them of participation in the glorious events of the Second Advent. . . . The question thus arose: When in the new order of things will their resurrection occur? To this the apostle makes specific reply, communicating facts made known to him by special revelation." — *Stevens*. This special revelation is contained in the statement that the dead in Christ shall rise before the saints living at the Second Coming are caught up to be with Christ. The latter therefore will have no advantage over the former. All alike will share in the triumphal procession of the King when He takes possession of His eternal kingdom. The answer was full of comfort.

But we are tempted to ask a further question. How about the interval between the "falling asleep" and the resurrection? Is this really a sleep, a state of unconsciousness? To this the Scriptures give no direct answer. They assume and imply, however, what they do not explicitly state. The presence of Moses and Elijah on the mount of transfiguration, our Lord's promise to the thief on the cross, the almost necessary inference from such passages as Jesus' promise of many mansions (Jo. 14 : 1-3), Paul's desire to depart and be with Christ (Phil. 1 : 22, 23), the visions of John in the Apocalypse (Rev., chs. 4, 5, 7, 14), etc., together with the natural improbability that men should remain unconscious for thousands of years and then be reawakened, form a presumption almost equivalent to a certainty that the souls of the righteous enter at once a state of conscious joy. This therefore is the common belief of the church. When Paul speaks then of the dead as those who have fallen asleep, he simply uses a consolatory term which helps to rob death of its terror, and suggests a quick and joyful awakening to the blessed realities of the world to come.

Topic 2. MOURNING FOR THE DEAD IN CHRIST. 1 Thes. 4:13. The heathen world had no revelation concerning the future life. A hope, or rather a wish, for

such a life existed indeed, for this is one of the universal instincts of humanity. But it rested on no divine word on which the soul might embark, as on a strong vessel, for its voyage into the unknown. In view of the brightness and solidity of the Christian hope the heathen might properly be described as "the rest, which have no hope." Their sorrow was a black cloud without a silver lining. This is the mourning to which Christians must not give way. Sorrow, sharp and tearful, is simply the expression of our human nature at the sundering of ties that seem a part of life itself. Paul did not forbid it. The Bible nowhere condemns it, and nowhere commends that artificial Stoicism which by sheer will-power represses every sign of emotion. Only we must distinguish between the grief that is inseparable from the breaking of earthly ties, and a lamentation for those who pass from us in the strength of a living faith. To be with Christ is far better. Sorrow borne in a Christian spirit will sweeten and purify our own life, and so enlarge our sympathies that we may the better comfort others. But borne in a rebellious spirit, that questions God's wisdom and love, that darkens the house, and secludes itself from human fellowship, it becomes a blighting curse. "The effect of the Christian faith is neither to abolish nor yet to aggravate grief for the dead, but gently to moderate it."

Topic 3. THE COMING AGAIN OF CHRIST. 1 Thes. 4:16. The language used by our Lord and His Apostles to describe His coming again is prophetic, and like all such language is not susceptible of a literal interpretation. Peter, for example, in his address on the day of Pentecost, announced the fulfilment then and there of the highly wrought imagery of Joel, though there were no corresponding phenomena in the physical world. The word *parousia*, translated "coming," means presence. Its primary idea is not that of approach to but of being with; its secondary meaning is that of approach to in such a way as to be present with. In the primary sense of the word, therefore, the constant presence of Christ with believers is a "coming"; the secondary sense requires some special and great manifestation of His presence or coming (see Note on Topic 4, "The Time of Christ's Return").

As to the nature of this coming three views are held: (a) That it refers to one single definite event, namely the end of the present order of things, the termination of the earthly history of humanity. (b) That it refers to two events, the one, the destruction of Jerusalem, marking the consummation of the Jewish dispensation, and the other the destruction of the physical world, marking the end of the Christian dispensation. (c) A continuous process which assumes a variety of forms, such as the spiritual return realized at Pentecost and emphasized in the Fourth Gospel; the overthrow of the apostate Jewish church in the destruction of Jerusalem; and the advance of the kingdom of God in every historical crisis by which deep-seated evils are broken up, and righteousness and truth made more efficacious in human affairs.

In respect to these views it may be said that Jesus Himself pictured His return chiefly as a single event, which He connected with the overthrow of the Jewish polity, or the consummation of that age. This He represented as near at hand. In so doing He spoke in the only way that was intelligible to His disciples. He never attempted to give them a detailed map of the future. Therefore, within the limits of a single generation He crowded the events of all the future, knowing that time only could make His meaning clear. That meaning has been made clear only so far as it has already been fulfilled. What Jesus in deference to the weakness of the disciples was forced to picture as one event has been shown to be an historical process. God has in part interpreted through history the meaning of Christ's return. Interpretations undreamed of still lie within the possibilities of the future. The Lord has come, is coming, and will come until His kingdom shall be established in every heart, and shall have gained control of all human interests. To this end He has taught His church to pray, "Thy kingdom come," and, leaving all results to Him, meanwhile gladly to engage in every effort that is for the glory of God and the good of men.

Topic 4. THE TIME OF CHRIST'S RETURN. 1 Thes. 5:1-4. At first the early church naturally interpreted the words of Christ respecting His return according to the current Messianic ideas of the Jews. These were crude and materialistic, as were their conceptions of the Messiah's kingdom. A temporal kingdom of course demanded a visible head, and therefore Paul could speak of the return as a visible descent from heaven, with a shout, and trumpet. That Paul himself, as well as the

entire early church, regarded a literal fulfilment of the promise in Acts 1:10, 11, as likely to occur in his own lifetime seems clear from his language in 1 Thes. 4:15, "we that are alive, that are left unto the coming of the Lord." In this sense the hope of the church was disappointed, for neither then nor since has such a coming occurred. But time gradually eliminated these Jewish elements from the conceptions of the church. In the later Epistles of Paul they entirely disappear, and in the fourth Gospel, written at the close of the first century, the idea of the Coming is wholly spiritualized. In this invisible and spiritual sense Christ returned to His church on the day of Pentecost, and through the Holy Spirit resumed His redemptive work in the world. So likewise He came, as He said He would, for judgment, in the destruction of Jerusalem. This, in one sense, was "the end of the world," that is, the consummation of the Jewish age.

The time of Christ's return is commonly connected with the thousand years, or Millennium (Rev. 20:1-10). The premillennialists, interpreting this passage with slavish literalness, hold that He will return before the thousand years, when Satan shall be restrained, and the saints shall reign with Christ on the earth. The postmillennialists, interpreting it figuratively, hold that it refers to a period of great spiritual quickening, and of extraordinary triumphs of the Gospel over the powers of evil, which is preliminary to the coming again of Christ. Neither theory is satisfactory since each is forced to leave out of consideration the passages on which the other relies. This is simply saying that no detailed theory of the future can be framed out of the materials furnished by the Bible. The invariable failure of every attempt to predict the future from Biblical data shows that such failures are not due to errors which may be avoided by greater care, but that the Bible does not furnish the data for such calculations.

Lesson 22. Law and Grace.

Topic 1. LEGALISM IN RELIGION. Gal. 3:2. At the opening of his argument for the freedom of Gentiles from the Jewish law, Paul appealed to the experience of the Galatians themselves. At their conversion their acceptance by God had been unmistakably shown by the gift of the Holy Spirit. To his question whether this resulted from their obedience to the Mosaic law or from faith, there could be only one answer. God had justified them through faith alone. For them now to do the things which the Judaizers desired was therefore absurd.

By "works of the law" Paul meant acts of obedience to the ceremonial law as a source of merit by virtue of which God's favor might be obtained. Doing instead of believing, performing outward acts instead of being of a right spirit, is the central idea in every system of salvation by works. It is so much easier to go through a certain round of religious observances than it is to be penitent, humble and self-sacrificing for Christ's sake, that men are constantly tempted to substitute the one for the other. Every religious system which emphasizes the meritoriousness of certain acts, or the peculiar sanctity of certain places, which is scrupulous touching trivial matters and indifferent to the great principles of righteousness (Mt. 23:23), illustrates this tendency.

Topic 2. NATURE, LAW AND GRACE. Gal. 3:19. When Paul had proved that the law was never intended as a means of justification the question would inevitably be asked, "Why was it given, then?" To this he replies, "It was added because of transgression." Note that Paul here used the word *transgression*, and not sin. Transgression is literally an *overstepping*, or violation, of prescribed law. Sin is literally the *missing of a mark*, that is, "a failure and missing of the true end and scope of life, which is God."—*Trench.* All men were sinners before the law came, but they were not transgressors, for there can be no transgression except where there is law (Rom. 4:15). The law was therefore "added because of transgression," that is, to *create* transgression, so as to bring those under the law to a clear consciousness of their own sin, and to lead them to feel their need of help in overcoming it (Rom. 3:20; 5:20; 7:7-13). Apart from the law God's disapprobation of sin is expressed in conscience by the guilty feeling that sin awakens, and also by the retribution that as a natural consequence often follows it.

The law served also to prepare the way for Christ. It set before men an unattainable moral standard, and thus both awakened a sense of sin and showed men their

utter inability to procure salvation as a reward of merit. This prepared them to welcome the redemption obtained by free grace through Jesus Christ. The mission of Christ to save sinners, who could not save themselves by obedience to the law, is another and fuller expression of God's detestation of sin. "Thus nature, law, and grace, in reference to sin are one in motive. They all have their fount in one God, and all express the same nature in Him, — namely, the character or moral nature that hates sin and desires that men may not commit it or live under its sway. Law and grace differ in method, but there is no antagonism between them in motive. To men they look unlike, but in God they are parallel utterances, one higher than the other, of the same divine thought."— *Clarke*.

Topic 3. SONS AND HEIRS. Gal. 4:1-7. In this passage Paul represents that those who under the law were "children in a state of minority and pupilage, are [under grace] advanced to the dignity of sons and heirs of God, and receive the seal of their adoption as such in the presence of the Spirit of God in their hearts."— *Hackett*. In thus contrasting the positions of believers under the law and under grace the illustration of one who is not yet of age shades off into that of one who is born a slave, and who is in bondage "under the rudiments of the world." By this phrase Paul denotes those Jewish ceremonial observances and rules which the Galatians were disposed to adopt. "These observances and services of imperfect religion are rudiments in so far as they represent only an imperfect state of religious knowledge. They belong to the *world*, as being outward and visible, the symbols and pictures of spiritual realities. They belong to this present state of sensuous and transient existence, and do not rise to the sphere of eternal, spiritual realities. Yet that the law is so characterized must never be supposed to militate against its divine origin and character. It is of divine origin, but it is at the same time imperfect and provisional. Its highest dignity and honor are found in that it ministers to the bringing in of the gospel."— *Stevens*. Note that Paul, the Roman citizen, writing to those who were familiar with Roman law, employs the common custom of adoption as a representation of the condition of divine sonship. The child so adopted was regarded as in the fullest sense as a son, with all the privileges of one actually born in the family. This adoption was of course at the father's pleasure, and an act of pure grace.

Topic 4. LAW AND LOVE. Gal. 3:13, 14. The freedom of believers from the Jewish ceremonial law by no means releases them from obligation to observe the moral law. But this law instead of being an outward commandment, hard and distasteful, becomes a new law written on the heart, a part of one's inner life, a perpetual privilege and delight. Obedience becomes instinctive and not compulsory. Love becomes the central motive in all relations to God and to our fellow-men. Hence selfishness, ambition, pride, every impulse whereby we might seek to gain unfair advantages over others, are eradicated from the heart. Love fulfils the law. The law is taken up into Christianity as the essence of the new life. The purpose of the law was to secure obedience. It matters not to the law how this obedience is secured. If love can do it as law cannot, the end accomplished is the same, and the law is satisfied.

Lesson 23. Christianity and Business.

Topic 1. THE GREED OF WEALTH. Acts 19:24-27. Ephesus was the religious as well as the political and commercial metropolis of Western Asia. The fabulous wealth of the temple of Diana, and the splendor of her worship, drew throngs of worshippers from all the civilized world. One of the most lucrative trades of the city was that in silver models of the temple containing the image of the goddess. The great influence of Paul's preaching was seen in its effect on this trade. The silversmiths took alarm. Although the Gospel had miraculously proved its beneficent power, they could not brook its interference with their profits. They would not confess this as their reason for opposing it, but made the popular veneration for Diana a cloak for their avarice. So the rum traffic opposes restrictions on the ground that they interfere with the sacred principle of personal liberty. So the venders of obscene literature oppose its suppression as an infringement of the freedom of the press. Satan always seeks to hide his native ugliness under the garb of an angel of light.

Topic 2. CHRISTIANITY AND BUSINESS. Acts 19:27a. Demetrius and his fellow-craftsmen sought to destroy the influence of the Gospel because it interfered with their business. Christianity not only antagonizes every business which thrives on ignorance, superstition, or evil appetites, but also every business method that is based on selfishness. A kind of business success is, indeed, often attained in defiance of all laws human and divine. But permanent social happiness and industrial prosperity cannot rest on principles of greed and selfishness. A policy that strangles legitimate competition, that creates privileges for the rich and disabilities for the poor, that grasps the largest profits and pays the smallest wages, or that in times of depression recoups its losses from the meager earnings of the laborer, finds itself confronted by a hatred that gives the least possible labor for the pay, that looks with wolfish eyes on wealth as its natural enemy, and that enforces its sense of wrong through convulsions which cripple industry and threaten the foundations of social order. Christianity, by substituting love, mutual service, and self-sacrifice, in place of selfishness, makes the interest of one the interest of all, and generates a solid and permanent prosperity. These conditions are not ideal. They are the principles that will prevail as soon as the spirit of Christ has become really dominant in the affairs of men.

Topic 3. THE SUPREME CONFLICT. Acts 19:26, 27. The tumult in Ephesus was only an infinitesimal part of the great conflict between good and evil. And yet it was a most hopeful sign, because it showed that Paul's preaching was having a tremendous effect. So closely is evil interwoven with the material interest of men as society is now constituted, that an attack on the former involves an attack on the latter. The issue of this conflict, however remote the end may be, is not uncertain. What was the power of Paul, an obscure Jew, destitute of wealth or social influence, in comparison with the enormous resources of the worship of Diana? And yet to-day the influence of the former fills the world, while the latter has been extinct for more than a thousand years. There is no power like that of the Spirit, and there are no lasting victories but those of truth and righteousness.

Topic 4. MOB VIOLENCE. Acts 19:32-34. "A mob is a compound mass of human beings in which each one has for the moment all the follies and all the passions of the rest in addition to his own." It is never, like an orderly assembly, controlled by reason, but is the sport of the wildest passions. It is as likely to expend its madness on the innocent as on the guilty. An unscrupulous leader, who at such times generally comes to the front, is able to direct it to the perpetration of any rashness or any outrage. Blind to the advantages of all orderly methods, it seeks to accomplish its ends by brutal violence. It is resorted to by those who fancy that they have some wrong to right, but who suspect that they cannot gain their ends by peaceful and legal means.

Lesson 24. Unity in the Church.

Topic 1. UNITY IN THE CHURCH. 1 Cor. 1:11-13. Christ and the church constitute a single organic unity, He being the Head and the church the body (1 Cor. 12:12, 13; Eph. 1:22, 23), and the welfare of the whole depending on the harmonious coöperation of all the members. At Corinth this unity was imperiled by the disposition to exalt individual teachers above the truth they all taught. In making these servants the heads of factions the Corinthians were parceling out the headship of Christ who can have no rival. Anything that weakens the spirit of love destroys the unity of the church. It is even possible to assert one's adherence to Christ Himself in such unloving, unchristian, and partisan spirit as to break fellowship with other Christians.

This unity is not broken, however, by differences of opinion, or by friendly discussions, so long as the spirit of love is unimpaired. "Christianity is union amidst variety of views: party spirit is dissension." Nor should the party spirit which Paul condemned be confounded with "an enlightened attachment to one particular branch of the church. We may prefer that branch to others because it appears to us the most scriptural in doctrine, government, and worship, without denying to other branches the marks of a true church, or overlooking the part they played as members of the one body."

Factions are made possible only by the disappearance of mutual love and of absolute loyalty to Christ. Hence arise bitterness and strife, the church is rent asunder, its power for good is destroyed, it becomes an object of scorn to the world, the development of the spiritual life is checked (1 Cor. 3: 1-4), the progress of the individual and of the church is arrested, God is grieved and Satan rejoices. Factions are utterly condemnable because they are the master works of Satan for making void the preaching of the cross of Christ. There is one cure for party spirit, and one only — to open the heart to the Holy Spirit, to exalt supremely the person and claims of Christ. If we do this there will be no room for parties, for all things are ours (1 Cor. 3: 21-23).

Topic 2. THE WISDOM OF THE WORLD AND THE WISDOM OF GOD. 1 Cor. 1: 20-25. The simplicity of Paul's preaching in Corinth had alienated from him some who had been attracted by the eloquence of Apollus. In justifying the plainness of his preaching Paul declared that he had purposely avoided fine spun philosophical speculations about Christianity, as tending to empty the Gospel of its peculiar and independent power. The wisdom of the world and the wisdom of God were diametrically opposed to each other. To blend the former with the latter in preaching, injured the Gospel.

By the wisdom of the world Paul meant that empty parade of wisdom which pretends to possess a knowledge of lofty and mysterious subjects, but which, like Jewish theosophy and Greek philosophy, furnishes only clouds and cobwebs on which to build an eternal hope. Such a wisdom "boasts of morality, cultivates beauty, patronizes æsthetics, and abounds in animalized poetry and eloquence and science. Meanwhile it lends all its aid, acting through an army of auxiliaries, to encourage men in a bloated sense of self-sufficiency until there is felt no need of God, and still less of Christ." But it is powerless to answer the most important questions in this world, how a sinner shall be just with God, how humanity shall be rescued from the power of evil, and how mortal man may gain the victory over death. It regards God's plan of salvation as absurd, because it is out of sympathy with it, and will not deign to understand it.

The wisdom of God, on the contrary, is that intelligence which God reveals in forming and executing His purposes either of creation or redemption. It is found in Christianity which enables us to approach the mysteries of the universe from the divine point of view, and with the assistance of the Holy Spirit who will lead believers into all truth. It answers satisfactorily every question concerning this life and the life to come that needs an answer. It has elevated not only the spiritual, but the intellectual life of the world. Men who speak contemptuously of the Gospel forget that "the intellectual advancement of modern society, of which they boast, and which they put forward as superseding old-fashioned Christianity, is itself mainly due to Christianity."

Topic 3. THE TEST OF CHRISTIAN TEACHINGS. 1 Cor. 3: 10-15. The Christian church is built on facts, namely, the incarnation, earthly life, death, resurrection, ascension, and heavenly enthronement of the Son of God. The fact that all this was included in the divine plan of salvation proves that nothing less was needed, and as none but Jesus Christ has accomplished this work, it follows that there can be no other Foundation on which to build a redemptive agency for the world (Is. 28: 16; Acts 4: 11, 12; Eph. 2: 20). Those whom God calls into the ministry of the word may wisely build on this Foundation with the revealed truths of the Bible, precious and abiding, or they may foolishly try to win momentary applause by captivating errors, tricks of rhetoric, or empty sensations.

Hence arises the necessity that each man's work be tested. As in all great buildings one main question is, "Is it fireproof?" so in the building of the church God tests every man's additions to it by a searching test, most destructive to what is worthless, and most purifying to what has intrinsic value. Nor is it necessary always to wait for some great revealing day in the future to disclose the poor quality of this work. Its badness is sometimes seen in the spiritual deadness of churches, or in the swift disappearance of great congregations built on the popularity of preachers, but not on Christ.

The principle which Paul applied to Christian teachers applies to all men in the work of character building. In both cases the reward appears in the permanency of the work, and the loss in its destruction. But there is a difference also. The Christian teacher may be saved because of his personal faith in Christ, and notwithstanding

many erroneous doctrines. But the work of the other is personal; unless the character he builds is worth saving and stands the test, he perishes, for his character is himself.

Topic 4. THE CHURCH, GOD'S TEMPLE. **1 Cor. 3:16, 17.** The temple of which Paul speaks is the collective church and not the individual Christian. It is a holy temple because separated from the world, and because it partakes of the purity of that divine Spirit who has made it His abode. It is an organic unity. The church of Christ is one, not many. Ecclesiastical divisions there may be, but these are superficial and do not touch that inward unity which God perceives, and which binds into one living body all who have the Spirit of Christ, whatever name they bear. As this temple is composed of believers, it follows that an injury inflicted on one of these is an injury to the temple itself; he who causes a disciple of Christ to sin mars one of the "living stones" of the temple. Worldly motives, worldly methods, and worldly aims are inconsistent with its divine beauty. God cares for this with an infinite jealousy, and avenges an injury by taking His Holy Spirit from those who by their factiousness or misdeeds impair its glory and power. Left to themselves they perish.

Lesson 25. The Supremacy of Love.

Topic 1. SPIRITUAL GIFTS. **1 Cor. 13:1, 2.** The "gifts" enumerated by Paul here and in 12:8-10 were either natural, inborn qualities or faculties aroused to greater activity by the Holy Spirit, and consecrated to the service of the church; or they were special miraculous powers conferred by the Spirit, such as healing the sick, casting out evil spirits, prophesying, speaking with tongues, etc. The latter served useful purposes in the early church, and they proved to the world the reality of the divine power that worked in the believers. Miraculous gifts are not now continued, because they are no longer needed.

But in a true sense every endowment by which a man is enabled to serve his fellow-men and God is a "gift," that is, a faculty or aptitude bestowed by God. A gift "is that in which our main strength lies." These endowments or gifts are almost as varied as are men themselves; physical strength, beauty, intellectual power, eloquence, poetic expression, conscientious fidelity, business capacity, wealth, social rank, etc., are all gifts to be desired, some more than others. No gift, however humble it may be, should be neglected or despised, for this would be an impeachment of the goodness and wisdom of the Giver (*comp.* Lu. 19:20-23). By studying ourselves and recognizing the point wherein our power chiefly lies, and then cultivating this to the utmost, we make the most of life, we honor God, and we fit ourselves for greater trusts in the future.

Topic 2. GIFTS WITHOUT LOVE. **1 Cor. 13:1-3.** The love which Paul commends above all gifts and graces is not "charity" (A. V.) in the common meaning of that word, nor is it the love of friends and kindred. It is love which originates in Christ, and forms the very essence of Christianity. It is that sympathy for the entire human race which springs from love to God, and is akin to that divine love which led God to give His only begotten Son to be a Saviour for the world (Jo. 3:16).

A man may devote his life to the service of truth without any real love for the God of truth; he may sacrifice himself for a cause, and yet not do it for Christ's sake; he may devote time, thought, wealth, to world-wide philanthropy, and do this merely because he makes humanity his god. Christian love, on the other hand, loves what God loves, and because He loves. Love of truth, love of a cause, love of humanity, all gifts, attainments, and sacrifices may indeed promote the interests of men, but they have no intrinsic redemptive power, they do not win God's favor unless they are inspired by love for Him. Since Christianity is a revelation of God's love, and is founded on love, it follows that none can enter it except through the door of love, which door is Christ; for Christ is God, and God is love.

Topic 3. THE CHARACTERISTICS OF LOVE. **1 Cor. 13:4-7.** When Paul declared that all gifts were worthless without love, he did not content himself with merely naming the grace he had in mind. No single term adequately describes it. In order more accurately to define the meaning which he attached to it he gave a long

description of its qualities and operations. Some of these qualities thus attributed to love, are commonly recognized as virtues in themselves. But while they may exist individually, Paul recognized the fact that each of them has its root in love. Love is the soil in which all Christian graces thrive and bloom.

"The Apostle here describes a Christian gentleman" (*Robertson*), for a *Christian gentleman* has something more than the superficial polish of cultivated society. He is one whose genuine consideration for others, whose sympathy with their weaknesses, whose kindness and gentleness, whose decorous behavior, whose refinement of manner, whose sweetness of temper, whose loyalty to righteousness and hatred of wrong spring from Christian love. Paul's description of love is a description of Jesus Christ.

Topic 4. THE ETERNAL SUPREMACY OF LOVE. 1 Cor. 13:8-13. The spiritual gifts with which Paul compared the grace of love did not exist for their own sake. They were only a means to an end. Scaffoldings were they that serve a useful purpose, but that were to be removed when the "perfect," the completed edifice, is reached. They were like the thoughts and actions of childhood, initial and immature, that are destined to give way before the larger conceptions and enterprises of manhood. They were the mirrors in which are seen obscurely reflected the great and eternal realities which by and by will be seen directly "face to face." All earthly gifts are divine instruments designed to train men for that eternal life where with open vision the pure in heart shall see God, and shall know even as they are known.

Having thus shown the superiority of love to all spiritual gifts, the Apostle in a concluding sentence compares it with the chief of the Christian graces that go with us into the other world. Faith, not the faith that saves, but the faith that evermore reposes without misgivings on God's tried and tested goodness; hope, not that expectancy which here is too often clouded with uncertainty, but the anticipation of unlimited attainments, because of eternal progress—these abide, these go with us from the twilight of earth into the noonday of heaven. So also does love. But of these love is greatest; greatest in itself, greatest because of what it accomplishes, greatest because it brings the soul into closest affinity with God, and greatest because without it there can be neither faith nor hope.

"Love is heaven, and heaven is love!"

Lesson 27. Christian Liberality.

Topic 1. THE LAW OF CHRISTIAN GIVING. 1 Cor. 16:2. Note the characteristics of Christian giving enumerated in this statement: (1) *On the first day*; offerings for the Lord's work are made with peculiar propriety on the Lord's day. (2) *Every week*; at brief and regular intervals so as to establish habitual and systematic attention to this duty. "Unless liberality be shown on definite principle, it will most likely not be shown at all." (3) *By each one*; Christian giving is a grace that each member of the church must fulfil for himself. No one can do it for him. The persecuted Macedonians who besought the privilege of sharing in the great collection (2 Cor. 8:3, 4) were no doubt themselves in many cases in sore distress. The poor widow whom Christ commended (Lu. 21:1-4) did not regard the gifts of the rich as releasing her from her privilege. (4) *Lay by him* implies a voluntary, spontaneous, and cheerful provision for benevolence on the part of the giver. No Christian should wait to be begged or entreated, or to be moved to spasmodic action by pathetic appeals. (5) *In store*, so that he will always have a fund to draw on to aid any Christian work that merits his consideration. This will lead him to welcome opportunities to bestow the Lord's money, instead of frowning on those who ask for help. "The charity that finds us unprepared is a call as hateful as that of any creditor whom it is hard to pay." (6) *As he may prosper*, that is, according to his own personal ability from week to week. God prospers a man not merely for himself, but for others. The sum thus set apart for others may vary in amount, but it should bear some fixed relation to one's income, and not be measured by what others do. Under the Gospel the proportion is not fixed at one-tenth, as under the law, but is determined by the higher law of love. What this is each one must interpret for himself. Ordinarily men do not give so as to impoverish themselves, but rather so as to impoverish the Lord's treasury. (7) *That no collection*, etc. The exercise of liberality is far sweeter when spontaneous in view of anticipated needs, than when extorted by assessments or taxes to cover deficiencies or debts. With systematic and proportionate giving practiced by all the members of the church, the Lord's treasuries would always be full, and collecting would become one of the most delightful, instead of most painful, forms of service in the church.

Topic 2. CHRIST OUR PATTERN IN BENEVOLENCE. 2 Cor. 8:9. The "power, riches, wisdom, might, honor, glory, and blessing" of Him who "was with God and was God" surpass all thought. The treasures of this world were as poverty itself to Him who had made all worlds. His poverty during His earthly life did not consist in the fact that He entered into the condition in which the vast majority of the human race is placed. The step from the loftiest earthly throne to beggary would be infinitesimal in comparison with His descent from divinity to humanity. His poverty lay in the fact that He condescended to become man at all, and not in the facts that He was cradled in a manger, toiled as an artisan, had nowhere to lay His head, and was dependent on the bounty of others. These conditions were assumed because He wished to put Himself into a position of sympathy with the average man. Poverty, moreover, is only a relative term. He who needs less than he has is rich, he who needs more than he has is poor. It was not from material poverty that Christ came to save men. Our real poverty consists in the loss we have sustained by sin — peace within and fellowship with God. Christ surrendered all that He had in His heavenly estate in order that He might make us rich in the love of God, in a tranquil conscience, and in harmony with the world. The utmost that we can do for Him is nothing in comparison with what He has done for us. His example, therefore, should stimulate us "to live and give so that others may be blessed."

Topic 3. THE RULE OF ACCEPTANCE. 2 Cor. 8:12. "The requirements of God correspond to the possessions of man. (1) What men have, they have received from the undeserved bounty of their Creator. This holds good with regard to property, talents and opportunities. (2) An account is expected from every man by him who is the Judge and sovereign Lord of all. We are to some extent and in some matters accountable to our fellow-men, but for everything to him in whom 'we live, and move, and have our being.' (3) The rule according to which the supreme Governor will judge mankind is one of absolute rectitude — 'according to that a man hath.' The feeble man will not be expected to have done the work of the strong; the dull man the

work of the genius; the peasant the work of the prince; nor the beggar to have given with the generosity of the millionaire. But each must answer for that which has been entrusted to himself. In all things the disposition, the spirit, the endeavour, will be taken into account." — *Pulpit Commentary*.

Topic 4. THE CHEERFUL GIVER. 2 Cor. 9:6, 7. Paul mentions three characteristics of Christian giving; it is liberal, it is marked by a deliberate purpose, and it is cheerful. The last of these is very important, for it insures liberality. One who finds happiness in giving will be likely to increase that happiness to the utmost of his ability. Bountifulness and parsimony are relative terms. A man who gives ten dollars a year to Christian and philanthropic purposes may be a very bountiful giver, because this amount may represent, like the widow's mites, a great personal sacrifice, an actual deprivation of needed comforts. Another may give a hundred thousand dollars a year, and yet be a parsimonious giver, since it may represent only a small fraction of his surplus after gratifying every conceivable whim and luxury. Giving, in order to remain a source of joy, should be judicious, the result of a deliberate purpose to do generously for a cause that merits it. "There is a species of eloquence which extorts money, which the giver regrets as soon as he has parted with it." The giver whom God loves knows no reluctance. He does not "give with the hand and pull it back with his looks." He gives as God gives, joyfully, because it is the very nature of love to give. One can give with such grace that the giver is more regarded than his gift. Such a giver the Lord loves, because He sees reflected in him His own image.

Lesson 28. The Power of the Eternal Life.

Topic 1. THE POWER OF THE UNSEEN WORLD. 2 Cor. 4:16-18. In comparison with the inexpressible glory and blessedness of the heavenly life our heaviest present afflictions dwindle into insignificance. They will be forgotten except as we gratefully look back upon them as a divine discipline that worked out for us an eternal weight of glory. This discipline may be so severe as to hasten the decay of the "outward man," — the bodily organism which now clothes the soul; but at the same time it stimulates the growth of the "inward man," — the true self, spiritual and imperishable. Such bodily decay is constantly experienced side by side with inward renewal. The daily waste of tissues must be daily renewed. In early life the senses are alert to receive impressions from the outer world, but in later life they lose their power and man lives more and more in the inward world of memory and thought. So too as the outward world day by day falls away, the spiritual world opens to the eye of faith. The immaterial world is the only abiding world. In our experience, as in that of Paul, the contemplation of this unseen world should gird the soul with strength and endurance for the severest trials.

Topic 2. THE SPIRITUAL BODY. 2 Cor. 5:1-4. In this passage Paul is not speaking, as is often supposed, about the heavenly life in general. The "house not made with hands" refers to the new spiritual body with which the soul of the believer is clothed after death, and not to the "many mansions" (Jo. 14:2) or to the heavenly city (Heb. 11:10, 16). Moreover the Apostle's language is shaped by two considerations, not stated, but clearly implied: (1) the sharp contrast between his confident expectation of a spiritual body after death, and the dread of bodiless existence hereafter like that to which the shades in the underground world were in his time supposed to be doomed; and (2) the supposed nearness of Christ's second coming, which the Apostle hoped he might live to witness. The following paraphrase of the thought in the passage may be helpful: —

(Vs. 1) We know for a certainty that if this mortal body, transitory and frail as a tent, is taken down by death, we have a spiritual body which, like a substantial building, is permanent, since it is not derived from human parentage, but is a direct gift from God, who has created it immortal and who now preserves it in heaven for us. (Vs. 2) That this is so appears from the fact that even now, while we yet remain in this present body, we are burdened with desire for the heavenly body. (Vs. 3) This presupposes, moreover, that those of us who are still alive at the coming again of Christ shall not meet Him as mere disembodied spirits, but that at His appearing we shall at once be clothed with our spiritual body (1 Cor. 15:51-53). (Vs. 4) For even now while yet

sojourning in this mortal body we are greatly burdened with desire not to leave it, but to remain alive so as to put on the garment of immortality at Christ's coming, when all that is mortal in us shall instantly be swallowed up, *over-clothed* as it were, by the new immortal body.

Topic 3. THE ASSURANCE OF IMMORTALITY. 2 Cor. 5:5. An *earnest* and a *pledge* both denote something given or deposited as an assurance of something to be given, paid, or done. An *earnest* is of the same kind as that to be given, a portion of it delivered in advance, as when part of the purchase-money is paid, according to the common expression, "to bind the bargain." A *pledge* or *security* may be wholly different in kind from that to be given or paid. — (*Standard Dictionary, under "Security."*)

Conversion, viewed as the work of God in us, is not the earnest but the *pledge* of our immortality. In conversion God "wrought us for this very thing," that is, began in us the process of preparation for our investiture by the spiritual body. But this is not all. As the first-fruit is the earnest of the coming harvest, so the gift of the Spirit of life is an *earnest*, or foretaste, of the life eternal that is imparted through the Spirit. The believer is now enjoying in a limited measure the actual gift which in the future he is to enjoy in unlimited measure. The gift of the Spirit, then, is a preparation for the immortality which God has designed for those who are in Christ. Hence the intense longing to be clothed upon with this body, of which the Apostle had spoken in vs. 2-4, rests, not on a mere instinctive craving for continuance of life, but on solid grounds given to us by God Himself, namely, conversion and the gift of the Spirit.

Topic 4. AT HOME WITH THE LORD. 2 Cor. 5:6-8. The Apostle's thought, which is somewhat broken in the text, seems to be as follows: "Being therefore (in consequence of having the earnest of the Spirit) always confident, and knowing by our walk of faith and not of sight, that while we are here in the body we must be absent from the Lord, we are well content to be absent from the body that we may be present with the Lord." — *Wing*. The contemplation of the glorious prospects before him filled the soul of the Apostle with great courage and confidence. In contrast with that heavenly world, which he could not help regarding as the believer's native land, this present world is only a place of temporary sojourn.

As we are not permanently at home in the body, so this world, in which the mortal body dwells, is to the spirit only a tarrying-place, a foreign land. Heaven is our true abiding home. The chief attraction there is Christ. To be where He is is heaven and home. Christ is with His people here, indeed; but their relation to Him may be described as almost an absence in comparison with the close and intimate relation to Him in that home of the spirit. It will be a home in the best sense of that word, for only love can make a home. It should be remembered that Paul expressed this intense longing to be free from this life at a time when he was depressed by extraordinary trials — "fightings without and fears within." Notwithstanding the Christian's hope, a longing for death should be regarded as an exceptional, rather than normal, frame of mind.

Lesson 29. Strength in Weakness.

Topic 1. SUFFERING FOR CHRIST'S SAKE. 2 Cor. 11:24-27. This summary of Paul's sufferings shows that Luke's account of them in Acts is very incomplete. The reason for this was because Luke was not writing a biography of Paul, but a history of the extension of the church, and narrated personal incidents only so far as was necessary to that end. Both the Acts and the Epistles agree, however, in showing that Paul's trials and sufferings were directly connected with his labors for Christ. His preaching of the cross aroused the deadly hatred of the Jews, and the scorn and persecution of the Gentiles.

He might have remained a Jewish Rabbi, distinguished and honored, but only at the loss of that inward peace, that sense of fellowship with Christ, which he prized above every earthly good (Phil. 3:7, 8). The very intensity of his zeal in the service of Christ multiplied his sufferings in proportion as it angered his enemies even to the point of endeavoring to kill him. A little less zeal or regard for duty, a little more love for self and less for Christ, would have enabled him to ward off many of these perils and sufferings. How easily a man of another type might have persuaded himself that his importance to the cause demanded the utmost care in avoiding danger and sufferings. But Paul knew that he was in Christ's hands, and that he would be

kept until his appointed work was done. Therefore no danger could appall him, and no suffering deter him from his course.

Topic 2. THE MYSTERY OF SUFFERING. 2 Cor. 11:23. The mission with which Paul was invested at his conversion was at the best extremely difficult. It was nothing less than the spiritual regeneration of the world by the preaching of the cross, which the Jew regarded as a scandal and the Greek as foolishness. It meant the supplanting of cherished evil in the human heart by purity, truth, and goodness. Even when supplemented by divine power such a task might well seem so utterly hopeless as to appall the stoutest heart. But this was not all. It involved a load of personal suffering such as would surpass human endurance except as sustained from on high.

But why was he not allowed to escape these purely bodily sufferings? Why must the strength, every particle of which was needed for the preaching of the Gospel, be repeatedly broken and sapped by bodily outrages from which recovery must have required months, if not years? To this question there is no answer. The life of Paul's Master illustrates the same mysterious fact. It is so in every age. The man who would lift humanity to a higher moral or spiritual plane does it at the cost of much suffering. Whatever is valuable in the social, political, or religious life of the world has been bought by the blood of martyrs. He who would save himself cannot save others. Vicarious suffering is the great redemptive force of the universe. It is this because it rests upon love. Hence the greatest manifestation of redemptive power comes from God, who is love. But why love must suffer in order to redeem men we cannot say.

Topic 3. GLORIFYING IN WEAKNESS. 2 Cor. 11:30. In self-defense Paul had been forced to boast of the things he had endured as an Apostle for the sake of the Gospel. In the eyes of the world, that looked with scorn on the message of the cross, such a catalogue of sufferings would not be regarded as glorious, but the reverse. And yet his patience under persecution, his self-sacrifice for the sake of his converts, his sympathy with those in distress, the very things which the Corinthians in their foolishness regarded as his "weakness" in comparison with the arrogance, extortion and insolence of the false teachers (vs. 20), were those which constituted his peculiar glory as an Apostle of Christ. He not merely tolerated them as unavoidable evils attending his ministry, but gloried in them as features of his ministry that assimilated it to the ministry of his divine Master. Furthermore, he perceived in these sufferings a divine purpose. They were designed both as a moral discipline, whereby his own character was strengthened and purified, and also as a means through which he was enabled to enter more truly and tenderly into the trials and weaknesses of others (vs. 29). These are the ends for which all suffering comes.

Topic 4. STRENGTH IN WEAKNESS. 2 Cor. 12:9-11. No man can do his best work for God until he has learned that his own strength is weakness, and that his true strength comes from Him who is graciously pleased to use him as an instrument in His service. Much suffering is often needed to teach us that we are insufficient in ourselves, and that our sufficiency is of God. Herein is His grace revealed. "If we have much grace, we must have great suffering; if great suffering, great power; and if great power, great victory. All these hang together in one undivided chain."—*Luther*. The result of Paul's experience was that, with a spirit of patient submission to God's will, he found his sorest trials transformed into his richest blessings. He was perfectly content to leave the ordering of his life in God's hands, and to recognize the fact that whatever He does is well done. It becomes us not to repine under trial, or merely to say, "I will try not to murmur," but to learn that higher Christian grace which declares with the Apostle—"most gladly therefore [in view of the fact that divine power is made perfect in human weakness] will I rather glory in my weaknesses that the strength of Christ may rest upon me."

Lesson 30. The Christian's Debt to the World.

Topic 1. THE DIGNITY OF BELIEVERS. Rom. 1:6, 7. In addressing the Christians in Rome Paul applied to them three descriptive phrases. They were "called to be Jesus Christ's." Each of them had received a personal, internal and gracious call from that divine Master whom their eyes had never seen, but whose loving authority

their heart and conscience recognized. To this call they had responded obediently, by making a complete surrender of themselves to Him who had redeemed them with His own blood. Christians are no longer their own. They are Christ's, to be used according to His pleasure and for His glory. In such use they realize the highest dignity attainable by man.

Furthermore they are "beloved of God," not merely in the sense in which it is said that God loves the world (Jo. 3 : 16), but as "beloved (or 'dear') children" (Eph. 5 : 1), reconciled to Him by faith in Christ; sons of God, and joint heirs with Christ of all the treasures of the Father's love (Gal. 4 : 6, 7).

As those who had obeyed the divine call, — had consecrated themselves to God, and had been separated from the world, — they are called "saints." Holiness is the central moral attribute in the divine nature, and holiness was henceforth to be, not merely their final goal, but their present characteristic attainment. "Paul means that they *are* really saints, and that if they possess this title of nobility before God, it is because Christ has honored them with His call." — *Godet*.

Topic 2. MUTUAL CHRISTIAN HELPFULNESS. Rom. 1 : 11, 12; 15 : 26, 27. Paul desired to visit the Christians in Rome not only in order that he might impart to them some spiritual good, but because he felt that they also might aid and comfort him. Such mutual helpfulness was not only a delightful privilege, but a duty that brought mutual blessings. Of the Christian, above all other men, it should be said that he lives not unto himself, but for his Master and Lord in service rendered to other men. Pre-eminently is such service shown within the household of faith. The word *koinonia* by which Paul designated the collection sent by the Gentile churches to the poor saints in Jerusalem means literally "fellowship," or "communion." It was an offering which exhibited and embodied that idea of Christian brotherhood which rests on the deeper idea of divine fatherhood whereby the whole body of believers become through Christ one family.

Topic 3. THE CHRISTIAN'S DEBT TO THE WORLD. Rom. 1 : 14, 15. The Christian's debt to his fellow-men arises not from what he has received from them. From Jews and Gentiles Paul received hatred, persecution, scourgings, imprisonments, and finally, from the latter, a martyr's death; and yet to Jews and Gentiles he considered himself a debtor with obligations so large that the utmost efforts of his life could not cancel them. The reason was because of his sense of obligation to Christ for the work of grace that He had wrought in him, and because Christ has signified that service rendered to men for His sake is accepted as service rendered to Himself.

This sense of obligation is inherent in Christianity, a religious system that is built on the abolition of selfishness, and the exaltation of love as the primary motive power in life. The nature of the Gospel is such that no one can be controlled by its spirit and remain indifferent to the welfare of his fellow-men. To it are due the missionary operations that now are shedding the light of divine truth among the most benighted portions of our race, seeking to win not only civilized Europe but savage Africa, not only people of culture but the ignorant and degraded, not only respectable men and women but the fallen and vicious. This obligation is universal. To do good to all men as we may be able should not be regarded as a formal duty, but as the most joyful privilege of life. To win men to Christ is to glorify Him, and to assist in hastening that great consummation when "He shall see of the travail of His soul, and shall be satisfied."

Topic 4. THE CHRISTIAN'S GIFT TO THE WORLD. Rom. 15 : 29. When Paul entertained the hope of soon visiting the believers in Rome, he expressed himself as convinced that he would come to them "in the fulness of the blessing of Christ." The words "of the gospel," following "blessing" in the A. V., do not belong to the original text. The Apostle would bring with him the presence, power, agency and riches of God revealed through Jesus Christ. This was based on no confidence in himself, but on the willingness of Christ to work through him for the spiritual uplifting and enlightenment of men. The power to communicate this blessing of Christ to men is given to us in proportion as we live in close daily contact with Him. Those who have wrought the largest results in the kingdom of God have been, in a preëminent sense, men of prayer. Like Enoch, they have walked with God. By their character and by their testimony they have influenced all who came into contact with them,

Lesson 31. Justification by Faith.

Topic 1. "THE GOSPEL, THE POWER OF GOD." **Rom. 1:16, 17.** Paul's main purpose in writing the Epistle to the Romans was to impart some "spiritual gift," that is, to instruct them in those truths on which his mission to the Gentiles and his conflict with the Judaizers had compelled him to lay special stress. At the very outset, then, he states his theme,—that the Gospel is a revelation of the wisdom and power of God displayed for the salvation of men on terms that are equally open to all.

Of this Gospel the Apostle was not ashamed. To the Jew the preaching of a crucified Messiah might be extremely unpalatable, and to the Greek nothing short of an absurdity. For they looked at it in its superficial aspect. They did not see in it a revelation of the supreme power of God exerting itself for the redemption of the world, as Paul did; nor had they witnessed, as we have, the Gospel's nineteen centuries of triumphant progress from the most despised to the most glorious fact in human history. In it the power of God was clothed in what men called weakness, and the wisdom of God, in what seemed to them folly. But the Gospel does for man that which he cannot do for himself. It gives salvation from the power of sin and death, and brings "every one that believeth" into loving fellowship with God. Paul had experienced its power in his own heart, and knew whereof he spoke. This saving righteousness is attainable by all on a condition that is within the reach of all—"by faith unto faith," that is, on the simple acceptance of Jesus as the Saviour; and this simple initial faith will then expand in sweep and power until it embraces the whole realm of revelation.

Topic 2. JUSTIFICATION BY FAITH. **Rom. 3:21-26.** This passage is paraphrased by Prof. Geo. B. Stevens (*Biblical World*, Oct. 1896) as follows: "(21, 22) We have seen that in the line of legal works there is no possibility of attaining acceptance with God. But there is another way of securing it,—the way which the Old Testament teaches,—that is, by an act of trust in God's mercy as now revealed in Christ, and this way is open to all without distinction of race or privilege. (23, 24) For just as all men have, by sin, closed the path of salvation by merit, so to all is open on equal terms the way of a gracious salvation which is brought to man through that work of Christ by which he has purchased men's release from sin. (25, 26) This liberation was accomplished by God's so manifesting, in the death of Christ, his holy displeasure against sin, that he thereby dispelled the appearance of being indifferent to evil (which was occasioned by his lenient treatment of sinners in pre-Christian times) and showed that, in forgiving the sinner who should trust in Christ, he was not acting inconsistently with the requirements of holiness."

The following definitions of the leading terms in the passage will be helpful. *Righteousness*, in its broad sense, describes "the state of him who is as he ought to be." *God's righteousness*, therefore, denotes His perfect holiness. In the writings of Paul *the righteousness of the law* means that righteousness which the Jews believed that they could attain by obeying the law. But since the law is satisfied with nothing less than a *perfect* obedience, and since no man can render this, it follows that righteousness based on obedience is unattainable. Man's greatest need therefore is a way by which he can be accepted by God as righteous, notwithstanding his sins. This way God has revealed in the Gospel. It is called (Rom. 3:21) "a righteousness of God." This phrase has two meanings; one, a righteousness of God, that is, His personal holiness; the other, a righteousness from God, that is, the gift of justification, or salvation, to all who believe in Christ. Both these meanings must be kept in mind in studying this passage.

Justified as used by Paul denotes the act whereby God releases the believer from the guilt and penalty of sin, and declares him righteous, or acceptable to Himself.

Propitiation signifies a means provided by God Himself by which He is able to look upon men, not in anger because of their sins, but with approval because of their faith and in spite of their sins. The Jews sought this end through the blood of divinely appointed sacrifices. Paul teaches that it is secured only through the blood, that is, the death of Christ whom God has appointed to be the great Sacrifice for sin. Just how the death of Christ becomes an atonement, or propitiation, for human sin Paul does not explain.

Faith in Christ denotes confidence in Him as the Son of God, and in His teachings as divine; and is manifested by an acceptance of Him as one's personal Saviour and

Lord, and by implicit obedience to His will. Such confidence, or faith, acts as a new transforming power within the soul, and becomes the ground on which God accepts as righteous, that is, justifies, or saves, the man who exercises it.

Topic 3. RESULTS OF FAITH. Rom. 5:1-8. The following paraphrase is also by Prof. Stevens.

"(1, 2) The consequences of justification are, *first*, a sense of security in our relation to God which we have obtained through Christ who has introduced us into this new *status* [state, or condition] of acceptance with God; *next*, a joyous hope of future blessedness; (3, 4) *third*, the ability to be glad even when beset with trials and hardships, because we understand that these conditions develop moral perseverance, and this, well-tested Christian character. (5) Moreover, the reason why this hope of future good does not disappoint us is that the realization of God's love to us assures us of its fulfilment. (6) What is the guaranty of this love and of the hope founded upon it? It is found in Christ's giving himself up to death for us in our moral impotence, — (7) an act of sacrifice which could only spring from a greater love than is known among men. (8) Thus the greatness of the divine love is seen in the fact that those for whom Christ died were not the obedient and faithful but the sinful and hence the objects of God's holy displeasure."

By "a righteous man" (vs. 7) Paul apparently means one whose chief moral attribute is integrity, who pays a hundred cents on the dollar, and who feels that when he has done this all his obligations to his fellow-men are discharged. By "the good man" he means one who is not content to be merely just in his dealings, but whose kindness and generosity have inspired a real affection and devotion.

Lesson 32. Retrospect and Expectation.

Topic 1. A COMFORTING REVIEW. Acts 20:18-21. In Paul's address to the elders of the church in Ephesus, "one of the most pathetic speeches in all literature," he begins by recalling to their minds the well-known and prominent features of his ministry in that city. There had been hardships and sufferings, anxieties and fears, but all these faded from view in comparison with the blessed work that he had been permitted to do for Christ his Lord. He had not sought his own ease or comfort, but in entire self-forgetfulness had striven night and day, with humility and tears, not only in public services but from house to house, to lead men to repentance and faith. His reward was found in the success that had crowned his work, the smile of his divine Master, and the approval of his own conscience. His review of his ministry had in it no pangs, no regrets for misspent time, lost opportunities, misapplied energies, or the attainment of mere worldly aims.

Success in worldly enterprises may gratify pride, selfishness, and ambition, but such gratification cannot compare for a moment with the solid satisfaction of looking back on a life that has been consecrated to the service of God and man. The humblest services rendered to others in a spirit of love will one day afford more heartfelt joy and satisfaction than the most splendid success in the accomplishment of selfish ends. For such service will count as rendered to Christ Himself, and its reward will be eternal fellowship with Him (Mt. 25:40).

Topic 2. HEROISM IN VIEW OF HARDSHIPS. Acts 20:22-24. Notwithstanding the divine premonition of the sufferings about to befall him in Jerusalem, Paul resolutely determined to pursue the journey to the end. He headed the delegation that bore the good-will offering of the Gentile churches to the poor saints in the mother-church, and he was anxious to be present in person when it was delivered, in order that he might thereby promote a better feeling on the part of the Jewish Christians toward their Gentile brethren. The phrase "bound in the spirit" is not to be understood to mean that the Holy Spirit constrained him to go against his own desires, or that he already in imagination felt the bonds upon his hands and feet, but merely that he was moved by a resistless inward impulse.

He was made strong to go forward in face of such a prospect, because he had long before made a complete surrender of himself to Christ. He regarded himself as Christ's servant, or slave. The servant's supreme joy consisted in fulfilling the Master's will. Whether this should be by active toil or by passive suffering, by life or by death,

was immaterial to him, so that the Master's pleasure was accomplished and His glory increased. The preparation to meet every trial with calm courage comes through steady devotion to daily duties. When we should try to escape danger, and when to accept it unflinchingly, may not always be easy to determine. But, as in the case of the missionaries among the Armenians during the dreadful massacres, the question can probably always be settled by appealing to our sense of duty in its highest and most unselfish form.

Topic 3. THE KNOWN AND THE UNKNOWN FUTURE. Acts 20:23, 25, 29, 30. Predictive prophecy in the Old Testament period dealt for the most part in vague outlines. It never attempted to give a detailed map of the future. So when Paul was warned by the Spirit of the consequences of his impending visit to Jerusalem, he was assured in general terms only that imprisonment and suffering awaited him. How this was to be brought about, how long it was to last, what effect it would have upon his work, he did not know; nor was it well for him that he should. The future in its general outline we too may know in some measure. We know for a certainty that if we strive day by day to do God's will as best we know it, all things will work together for our good, and that if we are disobedient and rebellious all things will work together for our ill.

The details of the future, however, — what events the morrow may bring of loss or gain, of sorrow or joy, of life or death, — we do not know and we do not need to know. Such knowledge, in the case of any anticipated good, might sap the very effort and energy needed for its attainment; and in the case of any dreaded loss, it would only overcloud to-day with the darkness of to-morrow. "Sufficient unto the day is the evil thereof." Our very ignorance of details inspires us with hope, courage and strength to meet the future; it compels us to a blessed trust in Him to whom the future can bring no surprises, for He knows the end from the beginning.

Topic 4. THE SECRET OF A BLESSED LIFE. Acts 20:35. This saying of our Lord embodied in words the whole experience of His life. He came to give to humanity all the treasures of the love of God, as revealed in man's redemption from sin in this world and in the eternal glory promised for the world to come. The greatest gift that God could give the world was His Son, and the Son gave Himself freely and joyfully. This shows that the giving referred to is not that to which men too often limit it in thought at least, namely, the giving of money. This is most helpful and necessary at times, but there are other things which men need as much or more — sympathy, counsel, encouragement, love, prayer. We can give time, thought, strength, experience, enthusiasm, when we cannot give money. Others may be better able to give money. Whatever form the giving takes, it is a grace in which all can participate, but in order to experience fully its blessedness, it must be actuated by a spirit of love.

Lesson 33. Acting from Expediency.

Topic 1. ACTING FROM EXPEDIENCY. Acts 21:17-25. The picture drawn in this passage is extraordinary. It presents Paul, who had scores of times faced death for the sake of the Gospel, as persuaded by the elders of the church in Jerusalem to an act of expediency, that is, an act which under the circumstances seemed advantageous, although not necessarily right.

Whether Paul really did right or wrong in this is not easily decided. The assumption of a Jewish vow, so far as it concerned himself personally, was not inconsistent with his principles of becoming "all things to all men" that so he might "by all means save some" (1 Cor. 9:20-22). For, while he had discarded the law as a means of salvation, he had no scruples about observing it as a national custom, or about suffering his Jewish converts to do the same. The charge, therefore, that he taught these converts to abandon the law was not strictly true. He did however teach that "circumcision is nothing, and uncircumcision is nothing" (1 Cor. 7:19), and the logical conclusion from this was that, under Christ, Jews as well as Gentiles were freed from the law. This the Jewish Christians evidently understood, and it is inconceivable that he did not see it also.

James and the elders in Jerusalem wished Paul to show by his action that there was

no truth (vs. 24) in the things that had been reported concerning him. But there was a good deal of truth in them, and all that his action really did show was that under certain circumstances he himself still observed Jewish practices. The question at issue is, how far he was responsible for any conclusions that either the elders or the people might draw from his actions. His reference to the matter in his defense before Felix (Acts 24 : 18), especially when taken in connection with what he had just said about "a conscience void of offence" (vs. 16) seems to indicate that at that time he had no consciousness of guilt in this connection, nor does he ever again allude to it as he naturally would have done if he had felt that his long imprisonment was a result of wrong-doing on his part.

But yet judging from a strictly ethical standpoint we can hardly resist the conclusion that through his spirit of conciliation Paul was led into an error by the advice of the elders, and that it would have been much better both for him and them if he had said "while the charge against me is not strictly true, what you propose will put me in a false attitude before the people, and I decline your advice." That he did not do this and that he apparently did observe some Jewish customs seems to indicate that even his mind was not yet fully released from the influence of the Jewish ceremonial law, and emphasizes the fact that even the best of men are not perfect (but see under next topic).

Expediency as a rule of conduct is dangerous because its guiding principle is one of seeming advantage rather than of strict rectitude. A seemingly advantageous way out of difficulty may also be right, but it is not certain to be, and should be examined carefully before adoption.

Topic 2. RELIGIOUS COMPROMISES. Acts 21:26. Personally Paul was ready to advocate the immediate abandonment of the law by Jews as well as by Gentiles. This was the logical outcome of the principle of salvation by faith. But such a course would have been disastrous to the progress of Christianity, for it would have split the church into two warring camps — the many thousands that were zealots for the law, and the perhaps larger and rapidly growing number of those to whom it was superseded by the Gospel. Paul's actual position between these extremes was a compromise. Faith in Christ was the main thing. While insisting on freedom from the law for the Gentiles, he permitted the Jewish believers to continue their cherished national practices. The result was the eventual obliteration of the distinction between Gentile and Jew within the church.

It is better to yield a great deal, so long as this involves no surrender of moral principles, than to bring disaster to a good cause by obstinate clinging to ideals. Where there are many men there are likely to be many minds, and any joint action must be a resultant of opinions held in common. With positive advantage, and without surrender of principles, different Christian bodies may join hands in many lines of work. Such temporary compromises may bring about by and by that closer union for which many yearn. But at the same time it must be borne in mind that religious compromises settle no differences, and are liable to encourage those who are in the wrong.

Topic 3. RELIGIOUS FANATICISM. Acts 21:27-31. The spirit of the Jews toward Paul revealed itself in the attack made on him in the temple. They were fanatics, actuated by such blind and frenzied zeal in favor of their own side of the controversy that they were unable to perceive any truth or goodness in one who differed from them. What truths or facts Paul might have on his side mattered nothing to them. The power and glory of their party were of greater consequence than any facts or truths, however well authenticated, that bore against them. In their eyes he became their personal enemy because he differed from them in religious opinions. As such they deemed him unfit to live. Any calumnies, however untrue, any means, however underhand and diabolical, were justifiable in ridding the earth of the man and his influence. They claimed a right to their own opinions, but were not willing to accord the same right to him. Fanaticism never stops to inquire what the will of God may be; or, rather, it assumes that its own narrow and perverted passions are a complete expression of that will. It is one of the most incorrigible of mental and spiritual evils, for it shrinks from light, knows nothing of candor, hardens the conscience, destroys sympathy, and imagines that it can meet what it regards as error by smiting down the man who holds it.

Topic 4. PERSONAL DIVINE REVELATIONS. Acts 22:6-15, 18:20. A personal revelation differs from a general revelation in that it concerns the individual and his work for God, rather than those truths or principles which are of universal application. It may be said that such personal revelations from God are no longer needed because of the promised guidance of the Holy Spirit to every believer to-day. But it was He who inspired men of old, and who in large measure directed them. Possibly we may not look for personal revelations so direct, as, for instance, that given to Moses in the burning bush. But unquestionably there are times when God speaks to His servants very clearly to-day, as when He calls them to a special service or lays upon them a special trust. What is needed is the open heart and waking ear to catch the sound of the "still small voice" lest it be overborne by the noise and tumult of the world.

Lesson 34. Christian Citizenship.

Topic 1. THE BASIS OF GOVERNMENT. Acts 22:25-29. By claiming his rights as a Roman citizen Paul recognized the authority of the Roman government. In our Lord's reply to the question about the tribute money he recognized the authority of the Cæsar of His time. But He also told Pilate, Cæsar's representative in Judea, that his power was given him from above (Jo. 19:11); and Paul taught that the powers that be are ordained of God (Rom. 13:1). This doctrine of the divine origin of civil government seems to be in direct conflict with the theory of the Declaration of Independence that government is a civil compact, and that it derives its authority from the consent of the governed.

Can the two be reconciled? Perhaps not, unless it be in accordance with the greater truth that God is the supreme Ruler of the universe. As such, He overrules the nations and directs their rise and fall according to His own wise purposes in human history, giving to each that form of government which on the whole it is best fitted to maintain. Civil and religious liberties have been gained only through much blood and treasure, but in God's providence they have come, probably, as rapidly as the nations were ready for them. The surest way to secure better government is to show ourselves worthy of it. Kings and parties must at last yield, either willingly or forcibly, to popular opinion.

Topic 2. RESPECT FOR GOVERNMENT. Acts 23:3, 5. Paul's reply to Ananias was probably a hasty utterance prompted by great provocation. His plea of ignorance (vs. 5) may be understood as (1) an admission that he had spoken without due reflection; (2) a real ignorance of the official position of Ananias; or (3) a refusal to acknowledge him as high priest by divine appointment. Excellent authorities may be quoted for each of these positions. "Paul admits that he had been thrown off his guard; the insult had touched him to the quick, and he had spoken rashly. But what can surpass the grace with which he recovered his error? If his conduct in yielding to the momentary impulse was not that of Christ himself under a similar provocation (Jo. 18:22, 23), certainly the manner in which he atoned for his fault was Christlike." — *Hackett.*

Since the Scriptures teach us to regard civil government as a divine institution it follows that magistrates and all others who exercise authority should be regarded with the respect and consideration to which their position entitles them. They are the ministers of God for good to every law-abiding citizen, and the representatives of divine justice to evil-doers (Rom. 13:4). Even when they so far forget the duties for which they are appointed as to abuse the powers committed to them, they are, as Paul showed, still officially, even though not personally, deserving of respect.

Every citizen, moreover, owes obedience to his government as a matter of conscience as well as of good order (Rom. 13:1-5; 1 Pet. 2:13-17); loyalty to it even to the extent of giving his life if need be in its defense; and support of it by the payment of all lawful dues (Mt. 22:21; Rom. 13:6, 7). Under a republican form of government he owes also a constant and intelligent interest in public affairs and his utmost influence in the election of good men as officers. One of the greatest dangers in such a government is that good men, busy with their private affairs, will neglect their duties as citizens and allow the direction of public affairs to fall into the hands of bad men,

Appendix : Notes on Lesson 35.

To prevent this, Christians, in common with all right-minded men, should do their utmost to promote the power of conscience and the rule of truth and righteousness in public affairs.

Topic 3. THE DUTY OF GOVERNMENT. **Acts 23:10, 12-24.** The Roman government embodied the spirit of civil law. Imperfectly as this recognized the rights of man as man, it clearly stated and resolutely enforced the obligations of the citizen to the state and of the state to the citizen. Hence its protecting arm was thrown around Paul, the Roman citizen, from the time of his arrest in Jerusalem until his final discharge in Rome.

Civil government exists, not for its own sake, but for the good of the governed. To every law-abiding subject it should insure the largest degree of liberty that is compatible with the same right in others; it should protect him in the possession of life and property, and in the exercise of all lawful rights; it should secure the administration of impartial justice to all classes in the community, the weak as well as the strong, the poor as well as the rich. While the state is organized preëminently for the administration of justice, its highest functions can never be perfectly fulfilled until its affairs are administered in a spirit of love as well as justice (see also *Topic 3, Lesson 7*).

Topic 4. BEARING SUFFERING OR RESISTING IT. **Acts 22:29.** A survey of Paul's experiences shows that he was three times subjected to the torture of being scourged with rods by Roman officials, and that a fourth time he was on the point of experiencing the same treatment, when a quiet question, implying his Roman citizenship rather than asserting it, arrested the proceedings at once. Why did he not avail himself of this birthright on every such occasion? There was no reluctance on the part of provincial magistrates to recognize its value (*Acts 16:35-39*). In each case two words would have stayed the uplifted rod. Why were they not spoken? The only answer is that the Apostle, guided doubtless by the Holy Spirit, knew that there were times when his sufferings would advance the Gospel, and other times when they would not. Certainly the conversion of the jailer and his household, and doubtless a large number besides, was directly connected with the scourging received in Philippi. In Jerusalem it is likely that no good would have come of it. In general this principle must also decide when we should bear sufferings patiently for Christ's sake and when we should seek to avoid or even to resist them. Do they come to us in the line of duty? Can we by enduring them bear testimony for Christ? Will the effort to escape them be a compromise with the world, or a denial of Christ? What does conscience say about the matter? Such considerations as these must decide our duty in any particular case.

Lesson 35. The Voice of Conscience.

Topic 1. OBEYING CONSCIENCE. **Acts 24:16.** Paul asserted before Felix that his supreme aim was to have "a conscience void of offence toward God and men," that is, so to conduct himself in all the relations of life that his conscience would approve every thought, word and deed.

Conscience is "the moral judgment of the individual applied to his own conduct, in distinction from his perception of right and wrong in the abstract, and in the conduct of others. It manifests itself in the feeling of *obligation* or *duty*, the moral imperative, 'I ought' or 'I ought not': hence the phrases the *voice of conscience*, the *dictates of conscience*, etc."—*Century Dictionary*.

From this it appears that it lies not in the sphere of conscience to determine whether any given act is right or wrong. This decision belongs to the moral judgment. When this decision has been rendered by the moral judgment, then, and not until then, conscience acts by imperatively commanding one to do what the moral judgment declares to be right, and to abstain from what it declares to be wrong.

The importance of this distinction between the moral judgment and conscience appears the moment we clearly perceive that the moral judgment needs enlightenment, whereas the conscience does not. The point at which men experience difficulty is, not in determining whether one ought to do a thing that is right or to abstain from doing a thing that is wrong, but in determining whether a thing is right or wrong.

Here contradictory judgments are often encountered, one pronouncing that right which another denounces as wrong. This is due to different degrees of moral enlightenment. The Hindoo mother who casts her babe into the sacred Ganges does what she believes to be right, because her moral judgment is darkened. Her conscience commands her to do it, and she has no alternative but to obey. So also in Saul's persecution of the church (Acts 26:9). The course to pursue in such cases is not to persuade the person to act against conscience, for it is never right to do what one believes to be wrong, but to enlighten the moral judgment so that it will perceive that to be wrong which it has regarded as right.

The question, then, Is conscience a safe guide? must be answered in the affirmative. Under no conceivable circumstances can it be right for a man to do that which his conscience tells him he ought not to do. An act may in itself be wrong, but so long as a man believes it to be right he has no option but to do it. The further question, Is the moral judgment a safe guide? must be answered, No; not until it has been enlightened by a comprehensive acquaintance with those standards of truth and righteousness which God has revealed for the guidance of human conduct. Hence the necessity of training the moral judgment by every means within reach, so that we can repose with confidence on its decisions.

Topic 2. SINNING AGAINST CONSCIENCE. Acts 24:25a. When Paul spoke of righteousness before Felix, that monster of wickedness, of chastity before Drusilla, that profligate Jewish princess, and of an impending divine judgment before them both, Felix trembled. His long career of infamy had so effectually silenced the voice of conscience that its admonitions were no longer heard. He could commit the most flagrant crimes without a twinge of guilt. But under the moral power of Paul's preaching this dormant faculty awoke once more. For an instant Felix beheld himself in the light of divine purity and holiness, and the picture was one calculated to make even his hardened soul to shudder. Possibly a passing wish for something higher and nobler than he had ever known stirred his soul as he contemplated the heroic and inspired prisoner. But if so, it was only a momentary feeling. For an instant the heavenly light shone into his soul, but, loving darkness better than light, he said to Paul, "Go thy way." Conscience said, "Paul is right." But worldly interests and ignoble passions cried out, "Do not break with the past." So conscience was dealt a last and doubtless fatal blow. Every time we disobey this inward voice which commands us to do the right, we sin against the voice of God in the soul. Continued violation of conscience results in a paralysis of that moral faculty. It is like passing a red hot iron over a sensitive nerve.

Topic 3. GOD'S TO-DAY AND SATAN'S TO-MORROW. Acts 24:25b. To every man there comes some hour in which God specially visits him with awakening grace. Such an hour came to Felix when Paul spoke to him of righteousness and the judgment to come. That he deeply felt the force of the Apostle's appeal is clear from his conduct. That he did not feel it powerfully enough to yield to what his conscience declared was right is also clear from the words with which he dismissed the faithful preacher. He knew that he ought to obey conscience, but he was not prepared to do so at that moment. There were too many hindrances. Some other time perhaps there would not be so many, and then he would turn around and do better. So he temporized, and tried to deceive himself with the promise "I will soon," which really meant "I will not." But not daring to say the latter, he weakly and evasively said the former.

But whatever form that refusal to obey conscience takes, whether blunt or evasive, it is nothing less than rebellion against God. It is a most delusive sin. Felix doubtless imagined that the feelings of that moment could be recalled at pleasure, but they never returned. Outward hindrances multiply, and inward habits strengthen until one finds himself held by chains that he cannot break. Such procrastination is likely to result fatally. The to-morrow for which we wait may never come, and even if it does it will find us as ready as ever to wait for some other to-morrow.

"Procrastination is the thief of time.
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal time."

Lesson 36. Obedience to the Heavenly Vision.

Topic 1. HEARING THE OTHER SIDE. Acts 25:16. Festus was a Roman official who had a profound respect for law. He was a heathen guided only by a sturdy sense of justice. The Jewish rulers, on the other hand, were the most favored class on earth. Unto their nation God had revealed a divine law. They were its custodians and interpreters. And yet so blinded were they by passion and prejudice as to clamor for the condemnation of a man whose guilt they could not prove. Their laborious accusation before Felix had utterly broken down, and they did not wish to try that experiment again. Fortunately Festus was a judge who refused to give a verdict until he had heard the other side.

Untold suffering would be averted if men and women would remember that every controversy has two sides, and refuse to express an opinion on one-sided evidence. And yet in a spirit of downright malice, or of thoughtlessness scarcely less wicked, people often believe any report that may be circulated against one who has always lived blamelessly. It is a kindred instinct to that which prompts the pack to fall upon and devour the wounded wolf. It is utterly opposed to that love "which rejoiceth not in unrighteousness, but rejoiceth with the truth."

Topic 2. THE HEAVENLY VISION. Acts 26:12-19. Paul's vision on the way to Damascus was a rough experience. It prostrated him to the earth, and for three days not only totally blinded him, but filled him with such contending emotions that he could neither eat nor drink. It was no dream of unearthly beauty, of rainbow tints, and of seraphic music that lulled the enraptured senses. It was more like a lightning stroke from which one barely escapes with life. Yet Paul called it a "heavenly vision"; and such it was, for it revealed to him the risen Jesus in His heavenly glory, and it opened to him a path that ended in that glory. Visions that compel a man to fall upon his whole preceding life, to love what he has hated and to hate what he has loved, are not those which men covet.

To every one at some time, especially in early life, and in some way, a heavenly vision comes. It may not dazzle the outward eye by miraculous manifestations, but it appeals to the soul with spiritual power. It may be a vision of the Son of God calling the soul to service and love; it may be the vision of an ideally pure and noble life that attracts by its moral beauty and power; or it may be a vision of the real value of spiritual things as compared with earthly, the permanency and inestimable importance of the former, and the transitoriness and worthlessness of the latter. In such an hour the soul sees clearly and far. It may be in the hush and silence of the night, but within the soul the voice of conscience commands "This do," "That do not," as distinctly as a voice addressed to the outward ear. These are the critical moments of life. They determine destiny. He who trifles with them, who shuts his eyes to the light, who is disobedient to the divine summons, may never have such a vision again. Or if it comes, the heavenly light will appear less radiant, until by and by it fades into the light of common day. Then the vision, long-neglected and spurned, disappears forever.

Topic 3. THE CONSECRATION OF LIFE. Acts 26:20-23. Paul showed at once the effect of the heavenly vision upon his life. As earnestly as he had striven before to destroy faith in Jesus as the Messiah, so earnestly he now strove to promote it. The new life into which this vision had called him was thenceforth laid without reserve on the altar of his Lord and Master. No opposition, hardships, hatreds or persecutions had power to withdraw him from his appointed work. For what he wrought and suffered he took no credit to himself. To Him from whom he had "obtained help" to do and to endure he gave all the glory.

Such a mission is not laid on every man. The majority of us are called to serve God in the ordinary walks of life. And yet in business or in the home one can live a life as truly consecrated as was that of Paul. Consecration does not consist so much in the kind of work, as in the spirit and motive with which any work is done. It is a life in which God, and not self, is the center, a life in which the humblest and most commonplace tasks are done with reference to Him. Not all can be preachers or missionaries. Men are as truly called to serve God behind a plow or counter, as behind a pulpit. A spirit of love and devotion lifts the meanest drudgery into holy service. In this sense

every one is called to consecrate his life to God. Unselfish service to others is indirect service to Christ, who rewards it as though it were done to Him.

Topic 4. THE CHRISTIAN'S DESIRE FOR ALL. Acts 26:29. Paul wished that Agrippa and all who heard him might become such as he was except in the matter of his chains. Was it not a foolish wish? They had wealth, rank, power, everything for which the world most eagerly struggles. Paul was only a traveling Rabbi preaching a despised and hated creed. In what sense, then, did he wish them to become such as he? Not in the surrender of place and wealth, but in the acceptance of Jesus Christ as the Saviour of sinners. Before the Son of God all men stand on the same level, all are lost, and all need salvation. The glory and blessedness of this salvation Paul had experienced in his own soul, and he knew that it far outweighed everything that his hearers possessed. Therefore he wished for them that greatest boon that can come to man, peace with God through faith in Jesus Christ, and the assurance of a blessed immortality. Is it presumptuous for us to wish that others may become like ourselves? Yes, if the wish rests on an inflated opinion of our own worth and dignity. No, if it rests on a recognition of our own worthlessness, except so far as it has pleased Christ to shape and use us. It is always safe to wish others to become like us, so far as we are like Christ.

Lesson 37. Human Coöperation with Divine Promises.

Topic 1. THE VOYAGE OF LIFE. Acts 27:1—28:13. Paul's voyage began prosperously, became stormy, included shipwreck in which everything except life was lost, but ended in a safe arrival at the long-sought port. In it Paul was a prisoner, but a friend of God; and through his cheerfulness, thoughtfulness, alertness and wisdom became the untitled but well-recognized leader of the ship's company. The vicissitudes of his voyage illustrate the experience of many persons in their voyage through life. Paul's triumph over circumstances shows the possibilities of any life which relies on God, and draws from Him its chief support.

Paul's voyage began at Cæsarea and ended at Puteoli. The soul's voyage begins in this world and ends in the next. Paul, though under guard and absolutely dependent on the will of his keeper, was himself, mentally and spiritually, perfectly fitted out for the journey. With all the limitations of his position and the troubles by the way, the result for him was never for one moment doubtful. He had God's word for it that he should preach in Rome. The greatest need of our voyage is not that it be prosperous, but that we be fitted for it by thoughtfulness and prudence, strong Christian character, and a firm hold on the promises of God. Then, however restricted our circumstances, however tempest-tossed our ship, however total the loss of all earthly cargo, our voyage itself will have a happy ending. We shall not perish by the way but shall reach the port of peace.

Topic 2. GOD'S PROMISES AND MAN'S FREE AGENCY. Acts 27:22-26, 31, 42-44. Paul's words of caution to the soldiers, as the sailors were about to save themselves and leave the passengers to destruction, were not inconsistent with his previous assurance that God had given him the lives of all on board. This promise did not mean that miraculous agencies were to operate. All the ship's company were saved, but in their rescue no trace of supernatural interposition appears. Those who could saved themselves by swimming, and the rest floated ashore on broken fragments of the ship. And yet by just these simple and natural means the divine promise was fulfilled.

God's promises to men are always conditioned on obedience to His will and a wise use of means. The farmer reaps a golden harvest, but only because he has already plowed and sowed. The sailor reaches a distant port, because he steers for it and makes even adverse winds speed him on his way. So too in spiritual things. God has promised to save to the uttermost. But no man is saved by sitting still and wishing for it. The promise is to him who comes to God with repentance and faith. God wills that we should grow in grace, but such growth is impossible unless we seek to know and to do God's will concerning us.

In thus coöperating with God for the fulfilment of His promises men are not coerced by almighty power. They are still free agents. Any one of the company with

Paul was at liberty to stay on the wreck and be lost. But each one, in purposing of his own free will to save himself as best he could, helped unconsciously to fulfil God's promise. Loss, temporal and spiritual, must come to him who will not comply with the conditions that in every instance accompany God's promises and make them effective.

Topic 3. VICARIOUS BLESSINGS. Acts 27:24, 42, 43a. So far as Paul himself was concerned God's promise that he should preach in Rome was a pledge of his safety even though the ship and all the others on board were lost. That they were not lost in the storm was owing to the presence of Paul. When all hope had disappeared, God promised him not only his own safety but that of all who sailed with him.

"That is the philosophy of society. The whole ship was saved for Paul's sake. Your house is saved because of some one life that is in it. Any ship that carries you and me might be broken up by the storm — thrown away as an evil thing — because we are so bad and unworthy. But for the child's sake — the praying soul's sake — the old mother's sake — the pastor's sake — the timbers are kept together, and we shall yet touch land. How little is this vicarious principle understood! We speak much about vicarious suffering; that is only half a truth. We speak of others suffering for us; how little we speak of being saved because of the goodness of others! This is the way in which prayer is often answered, that unworthy lives are enriched with new chances of repentance and return and adoption." — *Parker.*

Topic 4. THE SACREDNESS OF LIFE. Acts 27:18, 19, 38, 39. Life is the most sacred trust committed to a living being, and its preservation is the strongest instinct. For its protection the body has a thousand contrivances. The brain, so sensitive to injury, is lodged in a bony cavity that no ordinary blow can break; securely encased, the lungs and heart do their vital work; deep beneath the muscles lie the pulsating arteries, the avenues of life; every one of the senses is an alert sentinel posted on the outskirts to proclaim the approach of danger. And yet so easily can the center of life be reached that it seems almost as if every man is invited to decide for himself when life is no longer worth living. When the burdens of life become oppressive, why should one not break the golden cord?

To guard against this possibility God has issued the command, "Thou shalt do no murder," which applies to oneself as well as to one's neighbor. He has also implanted in every breast an instinctive clinging to life and a reverence for it so strong that self-destruction seems impossible until "the brain reels and self-control is lost." Hence men will gladly relinquish every material good to save life. If men had no scruples about destroying themselves the moment they encounter a little trouble, the entire structure of society would go to pieces. So, too, the love of life is the spur to toil. For in order to live man must eat, and if he would eat he must work. Nothing that contributes to the essential nobility of life is won without self-denying effort.

Lesson 38. Adversities Overruled for Good.

Topic 1. TRIUMPHING OVER CIRCUMSTANCES. Acts 28:16; Phil. 1:13. The circumstances in which Paul found himself at Rome would have been urged by most men as ample reason for not doing evangelistic work. He was a prisoner, chained constantly to a soldier, and confined doubtless to the house in which he lived. At first sight everything seemed to indicate that he must wait until his release for the fulfilment of God's promise that he should preach in Rome. But Paul did not so regard it. He felt that he must preach as best he could even in prison. He could not go into the Jewish synagogue, but he brought the synagogue to himself by sending for the leading Jews. He could not go out into the streets to preach to the Gentiles, but he found Gentiles on every side of him. Even his chain brought him into the closest contact, one by one, with a large number of the prætorian guard. He could not visit the churches which he had planted, but he wrote them letters that have been the joy and comfort of Christian hearts in all subsequent time.

A similar devotion to duty would enable us also to triumph over adverse circumstances. Such circumstances are indeed the most helpful discipline of life. We grow strong by resisting and overcoming, not by yielding or drifting. The greatest successes have been achieved where most of men have seen only the greatest obstacles. But

this requires courage, faith, self-denial, and unconquerable resolution. These can wrest good out of evil.

Topic 2. THE REPROACH OF CHRISTIANITY. Acts 28 : 22. Among the reasons why Christianity is not popular are these : (1) It antagonizes the selfishness which is the controlling power in the life of the natural man. (2) Its commands and precepts are humbling to pride and self-sufficiency. (3) Its demands are too severe. (4) Its rewards are too distant and visionary. But when its moral character is taken into account, this opposition from men indicates their own hostility to goodness, righteousness and truth. The steady and irresistible progress of Christianity, in spite of the universal opposition which greeted it, shows that its power is not of man, but from God. Its power to effect moral and spiritual transformation in individuals has been witnessed in innumerable instances ; its power to transform society has been seen only in small part, because even among those who profess to be guided by its divine principles a large majority are not prepared to give these principles unrestricted play in human affairs.

Topic 3. THE FULFILMENT OF DIVINE PROMISES. Acts 28 : 30, 31 (comp. Acts 23 : 11 and 27 : 24). During his long imprisonment in Cæsarea Paul wondered many times, no doubt, how God's promise about his preaching in Rome would be fulfilled. He probably did not for a long time conjecture that it would be brought about as it was. How singularly the enmity of the Jews defeated itself at every step, and secured a result which they did not wish. The very intensity and persistency of their hatred insured Paul's safe conduct to Rome and his protection while there. To be sure he was a prisoner and subjected to many restrictions. Yet even these became, as he assured the Philippians, a means whereby the Gospel was furthered.

When we note that these two years were spent in his own hired dwelling, where all had free access to him, and where he preached "with all boldness, none forbidding him," and then compare his peaceful work here with his stormy and painful experience in almost every place where he had previously labored, is it too much to believe that these were by no means the unhappiest years of his ministry? Some of the Judaizers in Rome may have been stimulated to greater activity in preaching the Gospel as they understood it, hoping thereby to trouble him, but this only added to his joy, for thereby Christ was the more widely preached. God's promises never fail to him who is ready to coöperate toward their fulfilment. This may not come just the way we anticipate, but in some way, certainly the very best way, sooner or later, it will come. Men may try to defeat the purposes of the Almighty, but He who sits in the heavens will make their wrath to praise Him.

Topic 4. THE CERTAINTIES AND UNCERTAINTIES OF LIFE. Phil. 1 : 19-24. When Paul wrote to the Philippians he had not had his trial before the imperial court. He was not certain whether the issue would be liberty or martyrdom, nor did he know which to choose if the matter were left to him. On the contrary he had no uncertainty as to the effect upon himself either of his imprisonment or the issue of his trial. In the former case the prayers of the Philippians in his behalf would be the more earnest, so that his bonds might become no occasion for his holding back the truth ; in the latter case either acquittal or martyrdom would be a gain, since the former would permit him to continue his missionary work, and the latter would usher him into the immediate presence of Christ.

We cannot tell what the exact issue of any particular enterprise may be, we do not know when death shall terminate our work or under what circumstances the end will come ; but if we are the servants of Christ, seeking to accomplish His will as our supreme aim in life, we may rest assured that every enterprise will be guided to an issue that shall be for our highest good, and that either life or death will hold for us the greatest blessings that divine love can give. But if our own will, and not His, is the supreme aim in life, we may be equally certain that every earthly success will be transformed at death into eternal loss.

Lesson 40. Christianity and Human Rights.

Topic 1. CHRISTIANITY AND SLAVERY. Philemon, vss. 10-17. Heathenism has no conception of the unity of the human race, or the dignity of the human soul. Hence slavery became an established and universal social institution in the Roman world. The slave was treated by the Roman law as a *thing* destitute of human rights, whom the owner could use, misuse or kill as his interest or whim dictated. The most enlightened moralists, such as Aristotle, defined the relation between master and slave as like that between a workman and his tools; or a driver and his ox. Hence, too, heathenism never thought of remedying a social inequality which was regarded as resting on a divine distinction between masters and slaves. Among the Romans for several centuries before and after the Christian era, all labor was done by slaves, who in Greece and Italy were three times as numerous as free men.

Slavery is a crime because it overrides the most sacred human rights, inflicts the most terrible and shameful misery on the helpless, brutalizes manhood, hinders mental and moral development, degrades human beings into articles of traffic, and invests a master with rights which no human being is competent to exercise in relation to another.

A crime so universal and so deeply imbedded in the social order could not be directly assailed by Christianity. The preaching of emancipation "would have been to kindle social revolt, and lead to the total overthrow of Christianity at the very commencement of its career." The silence of the New Testament on the subject of abolition must not, however, be interpreted as a commendation of slavery. From the first, Christianity proclaims truths and inculcated precepts whose immediate effect was to lift the slave to a consciousness of his manhood, and to mitigate to the utmost the severity of his lot; the ultimate effect has been the extinction of human bondage wherever Christianity has prevailed.

When Paul returned Onesimus to Philemon, technically as a slave, but actually as a brother in Christ, with the request that he be received as if he were Paul himself, it is seen that the position of that slave in Philemon's household was radically transformed. The obedience rendered by a Christian slave to his master was an obedience "as unto the Lord, and not unto men." The germ of the abolition of slavery is contained in the declaration that in Christ Jesus there is neither bond nor free. Furthermore it should be borne in mind that the expectation of the early church respecting the speedy coming again of Christ affected all social relations. In view of the shortness of the time, slaves were advised not to exchange their servitude for freedom, even if they had the opportunity, but to use their condition for the glory of Christ (1 Cor. 7: 20-24, 29-31).

Topic 2. CHRISTIANITY AND SOCIAL REFORMS. Philemon, vs. 12. It may seem strange that apostolic Christianity did not once assail the flagrant evils of society, even as it seems strange that Paul, fully aware of the iniquity of slavery, did not suggest to Philemon that it was his Christian duty to emancipate Onesimus. The explanation lies in the character of Christianity, and in the mode of its operations.

Christianity is primarily a moral and spiritual power that seeks to establish itself in the sphere of man's religious obligations. It does not primarily concern itself with a reconstruction of the social and political order of the world, for it knows that this will follow the other in due time. Nor does it seek to accomplish its work by force. A moral change cannot be effected in this way, because what a man is compelled to do against his will he will cease doing when the compulsion is relaxed. Christianity is an internal force, not an external pressure. It seeks to renew man at the center of his moral and spiritual life, and thus to purify the whole stream of outgoing thoughts and activities. Society, being an aggregate of persons, can be reformed only so far as its individual units are morally transformed.

Christianity operates by throwing out into the corruption of human society certain fundamental life-giving truths, which act as leaven (Mt. 13: 33). The fatherhood of God, the brotherhood of man, the essential equality of believers in Christ, — slavery has invariably gone down where these truths have prevailed. Drunkenness was far more common in New Testament times than now. Why does not Christianity, like Mohammedanism, prohibit the use of wine? Because prohibition never suppresses a cherished evil. Christianity more effectively cultivates temperance by making it in all its forms

a fruit of the Spirit and a Christian grace (Gal. 5: 22-24; 2 Pet. 1: 5-8); and bases abstinence from wine on a Christian's love for his fellow-man (Rom. 14: 21). In every phase of the great struggle for human rights Christianity says to the strong, to the rich, to the oppressor, "Treat others as you would have others treat you. Accord to them the rights you demand for yourself (Mt. 7: 12). Let love, not selfishness, be the controlling motive of life." Laws against evils in society are of little value unless they are a real expression of public opinion and character. Christianity reforms character; laws express that reform as soon as it becomes general. The appeal to conscience, therefore, is the true Christian basis of all reform.

Topic 3. THE VALUE OF TACT. Philemon, vss. 2, 5, 7, etc. In Paul's letter to Philemon almost every sentence shows extraordinary tact in handling a difficult and delicate matter. In his public teachings Paul had constantly exhorted slaves to be obedient to their masters. Here was a flagrant violation of public law. Ought it not to be punished as a warning to others? Paul knew that the spirit of Christianity was opposed to slavery. Philemon may not yet have perceived this. For Paul to have embodied the spirit of Christianity in a command enforced by apostolic authority would almost certainly have defeated the end in view, besides imperiling the very existence of Christianity. Paul therefore approached the whole question from the side of Christian love and personal friendship. He regarded it as chiefly a family affair, and accordingly enlisted the interest of only that portion of the church which was accustomed to worship in Philemon's house. He extols Philemon's kindness to the "saints." Will he not do as much for Onesimus, a "saint" also? Even the request for a lodging reveals tact, for Philemon, who loved and honored Paul, would naturally say: "When Paul comes he will be disappointed and grieved not to find Philemon's situation conforming to his letter."

Tact is "a fine and ready mental discernment shown in saying or doing the proper thing or especially in avoiding what would offend or disturb."—*Standard Dict.* To a large degree it is a natural endowment, but it is also a power that can be cultivated. People give offense unintentionally because they do not consider how their words or actions are liable to affect others. A little thoughtfulness would save much ill feeling. The habit of putting oneself in another's place and looking at a thing from his point of view is helpful in cultivating tact. Above all one needs that spirit of love which approaches every question from the side of kindness and gentleness. Tact will courteously ask for a thing instead of demanding it.

Lesson 41. The Person of Christ.

Topic 1. THE INCARNATION OF CHRIST. Phil. 2: 5-8. By the term incarnation is to be understood the entrance of God into human life in the form of man. The word is not found in the Scriptures, but the idea conveyed by it is identical with John's statement, "The Word became flesh, and dwelt among us."

"The earliest traces [in the New Testament] of a doctrine of Incarnation are found in suggestions that Christ entered this life from another. Of these the earliest are those of Paul, and the most definite is that of Phil. 2: 5-8. Here it is said that 'Christ Jesus' existed 'in the form of God,' or in God's mode of existence; that he did not selfishly cling to that state, but left it and 'took the form of a servant, coming to be in the likeness of men;' that in doing this he 'emptied himself,' or deprived himself of what constituted or characterized the previous condition; that after entering the human lot by this self-emptying, he 'humbled himself' still further, and 'became obedient,' even as far as to death upon the cross; and that in view of this God exalted him to sovereignty over all realms of life. Here is the assertion that Christ came into this life by unselfish surrender of an existence in God's own mode of being. . . .

"In the Fourth Gospel, latest of the great New Testament writings, the same doctrine takes more definite form, and is characteristic of the book. . . . The doctrine is summed up in these sentences: 'In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him. In him was life. And the Word became flesh, and dwelt among us, full of grace and truth, and we beheld his glory, glory as of one only-begotten of a father.' Here are two funda-

mental statements: There is a divine Word, expression of God, medium of communication between God and what he has made; and this divine Word became flesh, or human, in Jesus, bringing and revealing the qualities of God. . . .

"The statements of the New Testament concerning the Incarnation are completed by the narratives of the first and third Gospels concerning the supernatural conception and birth of Jesus."—*Clarke*. A birth occurring under such supernatural conditions is entirely harmonious with the idea of a supernatural being who is both divine and human. Such an incarnation, moreover, demonstrates the essential similarity between the natures of God and man, for if they were essentially unlike an incarnation would be inconceivable.

Topic 2. THE TWOFOLD NATURE OF CHRIST. Phil. 2:6, 7. That Christ was truly God is clearly taught by Paul in the statement that He "was," that is, pre-existed, "in the form [Greek, *morphe*] of God." This can only mean that in that pre-existent state He possessed every essential quality, power, and attribute of God. To this state He returned at His ascension, to the end that He might receive such worship as belongs to God alone (Phil. 2:9-11).

This Being, who thus was perfect God, took also "the form [*morphe*] of a servant, being (A. V., 'and was') made in the likeness of men," that is, becoming invested with the essential qualities of humanity, He became also perfect man. Being truly God and truly man He became the unique God-man, who united in Himself the life of God and the life of man. He therefore became qualified to act as a perfect Mediator, since He was able on the one hand to enter into complete sympathy with God, and on the other into complete sympathy with man. "To God, he is God's very self; to men he is God-with-us [Immanuel], even while he is 'The Man. To a sinful humanity needing reconciliation with God, he is the captain of salvation. Hope hangs upon him. From his advent, since he stands as a living link between God and man, the sinful race may well take courage, being sure that the approach of so wonderful a person, God in man, cannot be without its gift of blessing."—*Clarke*. In His heavenly glory He still remains the Mediator between God and man, because the union in Him between deity and humanity was not limited to His earthly life, but is indissoluble and eternal.

Topic 3. THE HUMILIATION OF CHRIST. Phil. 2:7, 8. Before the eternal Son of God could manifest Himself under the conditions and limitations of humanity an act of stupendous self-renunciation became necessary. "He had to stoop from the form of God to the form of a servant. This act is described as a *kenosis*, an emptying of Himself. Now, this is precisely the kind of term we should expect to be used if the Incarnation was a reality. It must have involved surrender, humiliation; there could be no real assumption of the nature, the form, and the status of the created Son, if those of the uncreated were in all their integrity retained."—*Fairbairn*.

The humiliation of Christ, then, or his "emptying himself," consisted not in the renunciation of His divinity, for that could not be, but of its manifestation in the glory that He had with the Father before the world was (Jo. 17:5). This was the real and great step from deity to humanity. His condescension was further shown in that He who was Master of all became the servant of all. His servitude, poverty, lowliness, were incidents of His humiliation, but did not constitute it. In His perfect obedience to the Father He showed the true and normal relation of man to God. In thus emptying Himself, in order that He might lift the fallen and save the lost, the Son of God revealed a greater glory than that which He had surrendered, the glory of self-sacrificing love. By it He would teach us that man reaches his real dignity, not by grasping after greatness or glory, but by abasing himself to the end that God may lift him up.

Topic 4. THE EXALTATION OF CHRIST. Phil. 2:9-11. The exaltation of Christ followed as an immediate consequence and reward of His humiliation. As the latter terminated with the obedience "even unto death, yea, the death of the cross," so the former began with the resurrection, continued through the ascension, and ended with the enthronement at the right hand of God. Here He is given "the name which is above every name," which means not a title or designation but "office, rank, dignity," as "name" so frequently does in its Hebrew usage. The object of this exaltation is reached in the universal worship which is henceforth to be offered to Him.

That Christ is a divine Being, and as such is worthy of divine worship has been from

the beginning the fundamental truth of Christianity. Christianity, accordingly, is the worship of Christ as Saviour and God. In the descent of the Son of God from His heavenly throne to a human life, and in the still further descent to the shameful death of a malefactor, we see the greatest humiliation that the universe can witness ; but in His re-enthronement, on the contrary, we see the greatest possible exaltation. These honors the Son does not retain for Himself. When His mediatorial work is finally accomplished He lays them all at the feet of the Father. His glory is the ultimate end of Christ's redemptive work.

Lesson 42. The Universal Supremacy of Christ.

Topic 1. THE UNIVERSAL LORDSHIP OF CHRIST. Col. 1:15b-17. "The Invisible God" does not directly reveal Himself in the Universe (Job 23:8, 9). But He becomes visible in His Son who is the "image," that is, the Manifestation or Revealer, of God. Christ is not merely one of many sons of God. The false teachers at Colosse wished to degrade Him to an inferior rank in the spiritual universe. Paul assigns to Him a supreme and altogether unique rank. He is "firstborn," not in the sense that He comes first in the order of creation and belongs to it, but that He stands apart from and above creation. However the term "born" may be explained it certainly relates Christ to God, and as certainly differentiates Him from the universe which is not "born" but created.

This becomes still more clear when Paul shows that the universe below God has attained existence "in" Christ. "In him was life" (Jo. 1:4). He was its infinite and inexhaustible Source from whom all living beings in the physical and spiritual worlds have derived their life. To say that all things were created "through" or "by" Him and "unto" or "for" Him are only different expressions for the fact that they were created "in" or "by" Him. "Everything is created in order to be dependent on Christ and to serve His will." He was God's Agent in creating the material and the spiritual worlds, "things visible and things invisible," and therefore the government of all things in heaven and on earth is committed unto Him (Mt. 28:18; Eph. 1:20-22a; Phil. 2:9; Heb. 2:8). Since Christ is thus enthroned above all created beings, at the right hand of God, He is worthy of divine worship. Since He thus sustains and guides all things for the fulfilment of God's eternal purposes, it is certain that He will overrule all powers of nature and of history for their accomplishment.

Topic 2. CHRIST THE HEAD OF THE CHURCH. Col. 1:18-20. The Lordship of Christ is not acknowledged by all. Some of His creatures repudiate it, and fancy themselves independent of Him in whom they "live, and move, and have their being." Others acknowledge His Lordship, confess their dependence, and seek fellowship with Him through faith and love. To them, dead in trespasses and sins, He communicates a new spiritual life. They become a new humanity, — the church, the body of which He is the Head. Of this new humanity He is also "the beginning," since it originates in Him. But the power thus to originate a new humanity is dependent on His resurrection from the dead. Had there been no resurrection of Christ, there could have been no Christian church. Paul likens His rising from the grave to a birth. Hence, because in point of time He was the first of the new humanity to triumph over death and go forth unto eternal life, He is called "the firstborn from [among] the dead," just as He is called "the firstborn of all creation" (A. V., "every creature"), because in point of dignity He outranks the created universe. Thus there is bestowed upon Him preëminence both in the church and in the world.

It should be noticed that as a qualification for this Headship He is filled with all the "fulness," that is, the perfection of the Godhead and the perfection of humanity. Both of these were needed in that mediatorial work whereby God is to "reconcile all things unto himself." The "all things" here spoken of cannot denote less than the entire created universe (*comp.* Rom. 8:19-23); the One who reconciles is God, and the reconciliation is effected through the death of Christ on the cross; the reconciliation itself means a reinstatement into the divine favor. By His vicarious and atoning death Christ becomes thus the Head of a redeemed humanity. As such He becomes "the Centre of the church's life" (Jo. 14:19; 1 Cor. 15:45); the Centre of its unity (1 Cor. 12:12, 13); the Source of all its blessings and comforts (Eph. 5:27; Mt. 18:5; Jo. 1:16); and the Mainspring of all its holy activity (Phil. 4:13; Jo. 15:5). It follows

that the church must own no other Head than Christ; that we must do nothing to dishonor our Head either in flesh or in spirit (2 Cor. 6: 15-18); we must use all means to grow up into our Head in all things (Eph. 4: 16); and we must dwell with our fellow-members in love and humility (Eph. 4: 3; 1 Cor. 10: 24)."

Topic 3. FALSE PHILOSOPHY. Col. 2: 8, 23. (1) *Origin and Claims of the Colossian Heresy.*— This error, half Jewish, half heathen, seems to have been "a general impulse of the human mind which made itself felt at that period in all schools and in all creeds." It claimed to be a great "mystery" (Col. 1: 26, 27) not to be imparted to the vulgar masses; it made "a show of wisdom" (2: 23) by which the initiated were "vainly puffed up" (2: 18) to regard themselves as far superior to those who had the simple Gospel only.

(2) *Its Character.*— This speculation started with the idea that matter is essentially evil, and not to be thought of as a direct creation of God, who is essentially good. The distance between God and matter was imagined to be spanned by ranks of angels, of whom the highest rank emanated directly from God, the second rank from the first, and so on to the lowest. Through them the "fulness" of God was revealed. But as light, receding from its source, becomes weaker until it is lost in darkness, so these emanations, receding from God, retained less and less of the divine until finally they became wholly evil. This is suggested by the names applied to these successive ranks—"thrones," "dominions," "principalities," "powers" (Col. 1: 16), "world-rulers of this darkness" (A. V., "rulers of the darkness of this world"), "spiritual hosts of wickedness in the heavenly (A. V., 'high') places" (Eph. 6: 12). These last could without prejudice to God be regarded as the creators of matter, and of this evil world. God, infinitely removed, could not be worshiped directly, but only through these "angels" (Col. 2: 18) who mediated between Him and the world.

(3) *Its Effect.*— This alluring and high-sounding philosophy dethroned Christ from His supremacy as the only Son of God, Creator of all things, and sole Mediator between God and men. It also set aside the work of Christ as the Saviour from sin; since, if evil is only a property of matter, sin must have its seat in the flesh, and must be overcome by ascetic practices, such as abstinence from meat and drink (Col. 2: 16, 21, 22) and "severity to (A. V., 'neglecting of') the body" (vs. 23). It thus swept away the foundations of the Gospel, and in its place gave to its deluded followers nothing but empty words and phrases.

A "philosopher" etymologically means "a lover of wisdom." Philosophy may be defined as an orderly and systematic explanation of the facts of the universe as far as they are known, and of man's relation to the universe of which he forms a part. Note that Paul did not denounce philosophy as such, for every system of theology as well as of science rests on some system of philosophy, but only those fantastic speculations put forth by the false teachers at Colosse. In his teachings concerning Christ Paul presented a true philosophy of the universe as opposed to their false philosophy. As to its contents, this latter was a "vain deceit"—empty words that had no corresponding reality; as to its origin, it was a "tradition of men"—mere human dreams, as contrasted with a divine revelation; as to its success in solving the riddle of the universe, it consisted only of "rudiments," crude and illogical conceptions hardly worthy of children. Such empty and delusive speculations are bred in every age. They promise something better than Christianity, but they are "not after Christ," and this is their test and their condemnation. Such are spiritualism, theosophy, Christian Science, etc.

Topic 4. ASCETICISM. Col. 2: 16, 18-23. The Colossian heresy regarded matter as essentially evil (see Notes on Topic 3, above). Accordingly the human body, being composed of matter, was looked on as evil and a source of sin. The soul could not thrive unless the body were maltreated, starved, weakened. Hence "severity to (or 'neglecting of') the body" became one of the cardinal principles of the Colossian heretics. Innumerable prohibitions in respect to the most salutary articles of food and drink as well as against habits of decency and cleanliness were invented and enforced by them. Such was the prohibition quoted by Paul. "Handle not, nor taste, nor touch" (A. V., "Touch not; taste not; handle not"). This formula has been grossly misapplied as a Scriptural prohibition against the use of intoxicating drinks, "There

are passages which teach the right attitude of the Christian toward the sin of drunkenness, but this is not one of them. The rigid asceticism which finds expression in this formula is precisely what the apostle condemns."— *Am. Com.*

Over against such asceticism, which is the subjection of the body to excessive hardships for religious purposes, Christianity proclaims the sanctity of the body. It is a gift of God, fearfully and wonderfully constructed, designed not only to be a home for the human spirit (2 Cor. 5: 1, 6), but a "temple of the Holy Ghost" (1 Cor. 6: 19). The body is the servant of the spirit, and nothing is gained, while much is lost, by weakening its efficiency as an instrument by which the duties of life may be discharged. Furthermore, asceticism as a help to holiness is and always has been a stupendous failure. The most corrupt heart may coexist with a pitiless abuse of the body. Monasticism has been a moral pestilence wherever it has flourished. It tries to suppress nature, that is, the laws of God, and nature avenges itself in every instance by intensifying the evil from which escape is sought. But it may be said, Did not Paul himself find it wise to keep his body under (1 Cor. 9: 27)? Yes. But as the little girl so aptly explained it, this only means "To keep the soul on top."

Lesson 43. The New Testament Church and its Ministry.

Topic 1. THE NEW TESTAMENT CHURCH. 1 Tim. 3: 15. The word *ekklesia*, which is translated "church," is used in the New Testament in two meanings: (1) *The local and visible church*, composed of the organized body of Christians in any given community, as the church in Corinth (1 Cor. 1: 2), or any portion of this local church which worshiped in a particular private residence, as the church that is in their house (Rom. 16: 5), the church in thy house (Philemon, vs. 2); (2) *the universal and invisible church*, composed of those in all ages, on earth and in heaven, who acknowledge a supreme allegiance to Jesus Christ as their Master and Lord (Mt. 16: 18; Eph. 1: 22; Col. 1: 18).

That the church is an institution of divine appointment is clear from its designation, "the church of the living God." It is the preserver, conservator, of that divine revelation which has been communicated through prophets and Apostles, but preëminently through Jesus Christ. To this truth in Christ the church sustains a twofold relation. It is the "ground," that which gives a firm foundation for the truth; it is also the "pillar" which upholds this truth in the world, "God's instrument for securing its continuance on the earth," in opposition to all heresies by which that truth is assailed in every age. The church, furthermore, is the instrument through which God is working for the redemption of the world.

Topic 2. CONCERNING APOSTLES, PROPHETS, AND EVANGELISTS. 1 Cor. 12: 28; Eph. 4: 11. That the New Testament church was not designed to be a mere aggregation of units without formal organization is clear from the officers who are spoken of in connection with it. The highest grade of these officers was the Apostle, that is, the original Eleven and those who were added, either by the action of the church, as Matthias (Acts 1: 15-26), or by divine appointment, as Paul (Acts 9: 15, 16). The Apostles were Christ's immediate representatives, whose distinctive work consisted in *founding* the church (1 Cor 3: 10; Eph. 2: 20). From the nature of the case the apostolic office was unique and untransmittible.

The prophets ranked next after the Apostles (1 Cor. 12: 28). This term designated a class of men whose function seems to have consisted in communicating spiritual truth under the direct impulse of the Holy Spirit. So long as the churches had no authoritative writings embodying the Christian revelation, the prophets were necessary to the church. But as soon as this revelation was committed to writing, and became generally accessible, this need ceased. Prophets, as well as Apostles, accordingly disappeared with the close of the apostolic age.

A third class of officials, which in the enumeration in Eph. 4: 11, stands midway between Apostles and prophets on the one hand, and pastors and teachers on the other, is that known as "evangelists," which means "publishers of good tidings." Like the Apostles, they were itinerant missionaries and preachers, doing substantially the same pioneer work as the Apostles, either independently, as in the case of Philip (Acts 8: 4, 5, 40; 21: 8), or under the direction of an Apostle, as in the case of Timothy

(2 Tim. 2 : 1-3). Since their distinctive work consisted in the proclamation of the Gospel to those who had not heard it rather than pastoral work in established churches, it follows that true evangelistic work could be done by an Apostle or by an elder. Hence it appears that the term designated a kind of *work*, rather than a distinct *order*. They must not be confounded with the writers of the four Gospels who were also called evangelists, nor with the class of laborers in our time who bear the same name, but whose distinctive work is not that of establishing churches in regions where they do not exist.

Topic 3. CONCERNING BISHOPS, ELDERS, AND TEACHERS. 1 Tim. 3:1-7; Titus 1:5-9; Eph. 4:11d. In the first century the chief officer in each local church was called "elder," or "bishop." *Presbyter* is the Greek form of the word "elder," as "overseer" (Acts 20:28, A. V. and R. V. margin) is the English translation of the word "bishop." That "elder" and "bishop" were merely varying designations for the same office is clear from Acts 20:17, 28, and Titus 1:5, 7, where both titles are applied to the same men; metaphorically they were called "pastors," that is, shepherds of the flock of Christ (Eph. 4:11d). Whether they were chosen by the church and confirmed by the Apostles, or directly appointed by the Apostles, is not clear from the narrative (Acts 14:23). Their qualifications are fully described by Paul in his letters to Timothy and Titus. The requirement that they may be able to rule well in their own households implies that they were not chosen from among recent and comparatively unknown converts, nor from among the younger men.

The duties of elders may be gathered from various sources as follows: (1) A general oversight of the spiritual interests of the church (1 Tim. 5:17, *comp.* 1 Pet. 5:1, 2); this duty is also implied in the word "bishop," which means an "overseer," and in the title "pastor," which means a "shepherd," one to whose care and protection others have committed themselves. (2) Teaching, both in public and in private (1 Tim. 5:17; Titus 1:9; 1 Thes. 5:12). (3) Visiting the sick (Jas. 5:14). (4) Receiving strangers hospitably (1 Tim. 3:2; Titus 1:8). (5) They no doubt presided when the church celebrated the Lord's Supper, but of this function there is no distinct record. The authority delegated to them by the church was to be used humbly and unselfishly, and not as if they were lords over God's heritage (1 Pet. 5:3).

Subordinate to these were the "teachers" (Eph. 4:11d), who served in many of the apostolic churches as assistants to the bishops, or elders, in giving systematic instruction in Christian truth.

Topic 4. CONCERNING DEACONS AND DEACONESSSES. 1 Tim. 3:8-13; Phil. 1:1. The officers of a completely organized church embraced in apostolic times also a body of deacons (1 Tim. 3:8-13; Phil. 1:1). They were chosen to assist the bishops, or elders, and were subordinate to them. The diaconate required in many particulars the same qualifications as the office of a bishop, or elder. Unlike the latter, the deacon was not specially called on to exercise hospitality, and, most noteworthy of all, it was not required that he should be "apt to teach." This gives a clue to the functions of the diaconate which seem to have embraced a supervision of the material and temporal interests of the church, as the functions of the bishops, or elders, covered the spiritual. The duties of deacons consisted, accordingly, mainly in relieving the poor, caring for the sick, and waiting on the tables at the Lord's Supper, and at the love-feasts in the church.

The origin of this order is commonly traced to the appointment of the Seven in the church at Jerusalem (Acts 6:1-6). Some differences appear between these apostolic deacons, and the later ecclesiastical deacons. The former were not called "deacons," but were required to be "full of the Spirit (A. V., 'Holy Ghost') and of wisdom," and two at least, Philip (Acts 8:4-6) and Stephen (Acts, chs. 6, 7), were distinguished preachers. The weight of evidence, however, favors the derivation of the later office from the earlier. While the office of bishop, or elder, was probably derived directly from the synagogue, that of deacon seems to be wholly new, and this may account for Luke's detailed account of its origin.

The connection of the term *diakonos*, or deacon, with a female name in Rom. 16:1, has led to the conclusion that an order of women existed in the apostolic church, whose functions in respect to their own sex were analogous to that of deacons. It is probable that the directions respecting women in 1 Tim. 3:11 apply to deaconesses.

Lesson 44. The Lessons of Life.

Topic 1. A SUMMARY OF THE GOSPEL. 1 Tim. 1:15. The "faithful saying" quoted by Paul was one of those maxims or formulas into which the early Christians had compressed some fundamental truth of the Gospel, and which was current in the church and familiar to Paul's readers. Other such "faithful sayings" are quoted in 1 Tim. 3:1; 4:8, 9; 2 Tim. 2:11; Titus 3:7, 8.

That quoted in 1 Tim. 1:15 contains a condensed statement of the purpose and scope of the Gospel. While directly it affirms only that "Christ Jesus came into the world to save sinners," it implies a large number of vital truths. Jesus was the Christ, the promised Messiah, whose advent had been the theme of ancient prophecy. The statement that He "came" into the world implies his preëxistence before His incarnation, and the perfect freedom of His action. His coming was wholly voluntary. He was not compelled to relinquish His heavenly glory. And yet it was necessary that He should do this in order to accomplish the redemptive work which He voluntarily undertook. This work was the salvation of sinners. The fact that He came to "save" implies the lost and helpless state of those whom He came to rescue. They could not save themselves. They were sinners, violators of God's holy law, resting under the guilt and penalty of sin. To these helpless and hopeless sinners, that is to the entire human race since all have sinned, the Messiah comes with divine power and sympathy to give life and hope. Since Paul, who calls himself the chief of sinners in view of his relentless persecution of the church, had been pardoned and saved no one need despair of forgiveness and divine help. This, then, is a "faithful saying," since upon it every man can rest his eternal salvation with unwavering confidence.

Topic 2. THE PATIENCE AND GRACE OF GOD. 1 Tim. 1:13-17; Eph. 3:8, 9. In looking back over his life Paul assigns two reasons why he, the persecutor and blasphemer, had obtained forgiveness: (1) Because his persecution of the church was done in ignorance, and through a sincere zeal for the glory of God. Paul did not, however, plead his ignorance as a claim for mercy, for ignorance is no excuse where the means of enlightenment are at hand. But he shows that his sin, however enormous, was not a wilful rejection of light and truth; it was a sin against the Son of God, which is pardonable, but not a blasphemy against the Holy Spirit (Mt. 12:31, 32). (2) In Paul's conversion God purposed to make him an example to all future ages of His patience and grace in dealing with men. This divine patience was shown in not visiting immediate punishment on guilt so great as his, but in granting him space for repentance. As a result the persecutor was transformed into a loving servant of Christ. Grace triumphed over hatred to the glory of the long-suffering Christ.

But divine grace was still more strikingly revealed by the fact that one who had been a blasphemer and injurious was not only forgiven, but entrusted with the very Gospel which he had endeavored to destroy. If God had merely forgiven Paul, that would have been a wonderful grace. But that He trusted him so much as to appoint him unto His own service, this was not only the greatest possible proof that Paul had been wholly forgiven, but it was a most astonishing grace. So Paul regarded it. Instead of inflating him with pride, it humbled him. He was overwhelmed at the thought of the stupendous grace that had made him what he was. His joy and gratitude overflowed in a sublime doxology of praise and thanksgiving. And yet the goodness which God revealed to Paul was not greater than is revealed to any one who comes to Him for salvation and eternal life.

Topic 3. THE SUPREME AIM OF THE CHRISTIAN LIFE. Phil. 3:8-11. "To gain Christ is to lay fast hold upon him, to receive him inwardly into our bosoms, and so to make him ours and ourselves his, that we may be joined to him as our Head, espoused to him as our Husband, incorporated into him as our Nourishment, engrafted in him as our Stock, and laid upon him as a sure Foundation." — *Bp. Hall*. So to gain Christ was Paul's one aim in life. A consequence of this gain would be a knowledge or experience of the power of Christ's resurrection, that is the power or energy which goes forth from Him in virtue of His resurrection, and which will enable the believer to triumph over death, and to share in Christ's heavenly glory. Such intimate union with Christ, as this "gain" implies, brings the Apostle into the "fellowship of his sufferings," a participation in Christ's work for the redemption of the world,

and of the sufferings which necessarily accompanied that work. It even makes him "conformed (A. V., 'conformable') unto his death," not necessarily to an actual death on a cross, but to that spirit of sacrifice which patiently endures persecutions and even death in the Christlike work of saving men.

This experience of the power of Christ's resurrection pertains in large measure to the believer's present life. It is the source of his spiritual life (Eph. 2:5), it is the foundation on which his hope of a future resurrection rests (Rom. 8:11; 1 Cor. 15:22), and it forms the assurance of his present justification (Rom. 4:24, 25). No one can truly "gain Christ" who is not ready, if need be, to suffer with Him in the great work of saving men, and even to lay down life itself, assured that such loss will result in eternal gain (Mt. 16:24, 25).

Topic 4. THE SECRET OF CONTENTMENT. **Phil. 4:11-13.** Paul's experience of God's grace had enabled him to learn one of the most difficult lessons of man's earthly life, namely, to be content and happy no matter what one's outward circumstances may be. If prosperity comes it is thankfully received as a gift from God's hand. If poverty and distress come, we may be assured that even these work together for good to those that are called of God, and who seek to conform their lives to His purpose. The Christian's happiness is not bound up with the possession of material good. Fortune is fickle. She may smile to-day and frown to-morrow. But the soul that possesses "the unsearchable riches of Christ" (Eph. 3:8) has that which no storms of adversity can ever sweep away. He who has learned to be content in every circumstance in life has learned the great secret of happiness, for without contentment in the heart, external circumstances, even the most propitious, have no power to promote happiness. The lesson of contentment is to be learned in the school of Christ. That is where Paul had learned it. Nothing helps us so much to learn it as a frequent contemplation of the many blessings we already enjoy. Thinking of these will give little time or inclination to murmur over what we have not.

Lesson 45. The Pæan of Victory.

Topic 1. THE SUNSET OF LIFE. **2 Tim. 4:6.** Paul's personal references in the second Epistle to Timothy are prompted not so much by thoughts about himself and his own fate as by a consideration of the work which he is about to leave, and by the necessity of encouraging his beloved Timothy, who must soon take his place, to the utmost zeal and faithfulness. Paul's pæan of victory is directly connected with his earnest charge to Timothy. "Thou, who hast still life before thee, suffer hardship, do the work of an evangelist, make full proof of thy ministry. I can do so no longer, for my martyrdom has already commenced, and my end is close at hand. Thou must take my place in the great conflict."

Paul's absorbing thought is on the progress of Christ's work after he himself has been removed. He recognizes the fact that his martyrdom is close at hand. But he contemplates it calmly and tranquilly, even with triumphant joy, for to him it means peace, home, heaven, Christ. As the priest poured out a drink-offering at the close of the sacrifice, so Paul looks on the pouring out of his life-blood as a libation at the end of a life of continuous sacrifice. He had nothing to set in order, nothing to get "ready." He had been doing what Christ wanted him to do, and he was where Christ wanted him to be. To him it mattered little whether the sunset of his life was calm and cloudless as a summer evening, or dark and lurid with storms. The sunrise he knew would be in a world where persecutions or trials never come.

Topic 2. THE GOOD FIGHT OF FAITH. **2 Tim. 4:7.** Paul's active life was practically closed when he wrote the second letter to Timothy. He had reached the end of his long and heroic endeavor, and now he exclaims, "I have fought the good fight; I have finished my apostolic labors for Christ and for men." The language is borrowed from that of the Grecian athletic games, and refers in general to any contest for supremacy, such as wrestling, boxing, leaping, or racing. It was preëminently a "good" contest in the sense that however honorable these others might be, the Christian's devotion to the service of Christ was far more honorable than they. In saying that he had finished the "course," he refers specifically to the race-course in which as

a runner he had continued without stopping until he had reached the goal. The last statement drops the metaphor employed in the preceding two. By "faith" the Apostle probably means not only the substance of Christian doctrine, or what was commonly believed by Christians, but also his own personal apprehension of this truth as the rule of his life. In every hour of storm and stress he has retained his confidence in it, which some having failed to do had made shipwreck of it (1 Tim. 1: 19).

Only those who, like Paul, have heroically completed the work which Christ has given them to do are entitled to use these triumphant words of Paul concerning themselves. He had kept the faith by steadfast obedience to Christ. He had not cherished it as a mere speculative belief, but he had lived in accordance with it. Obedience to Christ in all things is the only condition on which any Christian can keep his faith from being overclouded by doubts (Jo. 7: 17), so that with advancing years it grows brighter and stronger for the life immortal.

Topic 3. THE CROWN OF RIGHTEOUSNESS. 2 Tim. 4: 8. In this verse Paul continues the metaphor employed in the preceding verse. The victor in the Olympic games was rewarded with a laurel wreath placed upon his head by the impartial judge. So the Christian at the end of the "good fight" receives the "crown of righteousness" from the Lord, "the righteous judge," whose reward, however, is not "a corruptible crown; but . . . an incorruptible" (1 Cor. 9: 25). By this crown of righteousness is meant "that eternal blessedness which will be given as a prize to the genuine servant of God and Christ, and which marks him as righteous in God's sight. The analogous phrases are 'the crown of glory' (1 Pet. 5: 4) and 'the crown of life' (Jas. 1: 12; Rev. 2: 10). The righteousness, the glory, and the life of the saint are conceived as displayed in crowns, as the kingly dignity is in the crown of royalty."

This crown of righteousness is "laid up," reserved, in heaven, where no mischance can befall it, for the use and enjoyment of the conquerors in the struggle. It will be awarded by the Lord Jesus, "the Judge of quick and dead" (Acts 10: 42; *comp.* Jo. 5: 22, 25-27). The reward will be announced on "that day" of final reckoning when all men shall render up their trusts to God. Paul did not regard this emblem of victory as something reserved for himself alone, but for all who had fought the good fight and kept the faith. Nor did he regard himself as entitled to claim it by reason of faithful service. A reward indeed it was, and yet of free grace, for the most laborious service could not earn it. To those who receive it the "appearing" of Christ will be a most glorious and long-anticipated event. They will hail Him with joy as the almighty Judge whose coming will be as the rising of the Sun of righteousness. They have prayed for the coming of His kingdom, and when they see Him they will exclaim, "Lo, this is our God; we have waited for him" (Is. 25: 9).

Topic 4. THE EVER-PRESENT CHRIST. 2 Tim. 4: 16-18. Paul's second imprisonment was far more severe than the first. The condition into which the persecution had thrown the Christians in Rome made it impossible for them to visit him or to render him any assistance, except at the peril of their lives. Hence with a few noble exceptions, such as Onesiphorus and Luke, the Apostle was left to care for himself. At his first hearing during this imprisonment even these steadfast friends were absent. But though Paul stood before the Roman tribunal without a single human friend at his side, he was not deserted. The Lord Jesus made good His promise, "Lo, I am with you alway" (Mt. 28: 20), and delivered His servant from the mouth of the lion, commonly supposed to refer to Nero. Thereby a respite was gained and the world was made the richer in consequence by this immortal letter to Timothy, the Apostle's swan-song of eternal victory.

But the lion's thirst for his blood had not been satisfied. Paul knew that the hour of his departure was at hand. He hoped for no deliverance from death. That for which he looked and longed was far greater than this—a deliverance through death from every assault of evil, and a removal into the glory and blessedness of Christ's heavenly kingdom. Christ in the heart dispelled from this prisoner in his dungeon every sense of fear, and inspired him with a sublime and unshaken confidence in his own safety; the possession of absolute power over a vast empire could not prevent Nero quaking with terror at his own shadow. By a blessed experience Christ's servant knew the meaning of His promise, "Peace I leave with you; my peace I give unto you," and this the world can neither give nor take away.

Lesson 46. The Living Hope.

Topic 1. THE BELIEVER'S LIVING HOPE. 1 Pet. 1:3, 13. As in the Epistles of Paul the leading word is *faith*, so in those of Peter the leading word is *hope*. But there is no essential disagreement. Hope and faith are related in the sense that each is trust in God. They differ in that faith not only looks back to that act of divine love in which the Christian life began, but also looks forward to the consummation of that life in the heavenly world; hope on the contrary fixes the eye on the future only. Faith is such a belief in the unseen things of that future as makes them realities to us (Heb. 11:1); hope is the joyful anticipation of those realities as assured possessions.

The Author of the Christian's hope, as of the Christian's faith, is God, and the one as well as the other is due to unmerited grace. Unto, or into, this region of hope the believer is born again from death unto life. This act of spiritual regeneration is due to that same divine power which was displayed in the resurrection of Jesus Christ. It is His resurrection that makes the Christian's hope a possible experience. If Christ had not risen from the grave, no hope of immortality would have dawned over this world's perpetual night. Dim longings, imperative yearnings, there may be, but not the "living," energizing hope that transforms the life (1 Jo. 3:3) and endures forever.

This hope should be cherished, not merely "to the end," as in the A. V., but "perfectly," as in the R. V. The Apostle urges his readers to hope with a perfect, a complete, hope that will leave nothing to be desired. Such a hope demands the exercise of watchfulness and sobriety — that watchfulness which keeps every faculty of the mind alert, ready for action, in the same manner as the Oriental tucks up his loose flowing garments around his loins, and that spiritual sobriety which holds all the senses under such control that they are not intoxicated by the allurements of the world.

Topic 2. THE HEAVENLY INHERITANCE. 1 Pet. 1:4, 6-9. The heavenly inheritance on which the Christian's hope is fixed so far surpasses every possible conception of it that we can more easily tell what it is not than what it really is. It is *incorruptible*. Here "we perish, our best possessions perish. There they die no more, their inheritance of gladness is like themselves, incorruptible. Here the very heavens shall perish; they shall wax old as a garment (Heb. 1:11); the new heavens and the new earth, which are the inheritance of the saints, abide for ever. It is *undefiled*. Here the trail of the serpent is over all things; men's hearts, lives, conversation, bear the taint of evil; the earth has been marred by the sin of man; there is no earthly beauty, no earthly possession, free from blemish. The heavenly inheritance is wholly pure; 'the street of the city is pure gold, as it were transparent glass;' nothing that defileth can enter there. It *fadeth not away*. The lapse of time doth not affect it, for it is timeless, eternal. There is no old age there, but perpetual youth. The best joys of earth fade into weariness; there is no weariness in heaven; the new song never wearies the blessed. The joy of God's presence is never obscured there. . . .

"Its *preciousness* is shown by its being in heaven, and by its being reserved for God's chosen. He reserves it for them; therefore none can take their crown, none can spoil them of their reward, for God, who hath reserved it for them from the beginning, is able to keep it unto that day. . . . That salvation is *ready to be revealed*. It is veiled from us now; but the veil shall be withdrawn in the last time. . . . Now we must live in hope, blessing God for that living hope which is the anchor of the Christian soul." — *Pulpit Commentary*.

Topic 3. THE HOLY LIFE. 1 Pet. 1:15-17. The blessed hope of an inheritance reserved in heaven for those who have been born again of God, does not exhaust itself in idle dreams of future glory. It seeks to make the present life a fitting preparation for that salvation which begins here, but is perfected in the life beyond. Such a connection is indicated in the word "wherefore" (vs. 13), by means of which Peter passes over from the contemplation of the believer's living hope to an enforcement of the practical duties which spring from it. All these center in holiness of life.

By a holy life is meant one "set apart for God, to be, as it were, exclusively his." But a life thus set apart must pattern itself after God's holiness. Not in the sense that the ideal holiness of God can be obtained in this life. Sinless perfection cannot be claimed here except on the ground that the demands of the divine law have been

lowered to correspond to man's present capacity, and of this the Scriptures give no hint (1 Jo. 1:8). It is, however, the heavenly goal toward which the believer must ever strive.

The holy life is characterized by holy fear. This is not the terror which the unbelieving and the wicked experience at the thought of being face to face with a holy God. It is a fear which is not only consistent with perfect love but which springs out of it. Perfect love dreads to offend the one beloved. The Christian dares to do or suffer anything rather than to grieve the heavenly Father by disregard of His will. Such reverential fear not only springs from a genuine love, but from the remembrance of the fact that we all shall stand in judgment before God. Redemption from sin necessarily involves a life of holiness, and apart from holiness we have no right to hope for an enjoyment of the heavenly inheritance. Moreover in "looking for holiness as an evidence of redemption, we discover how little we have, and are compelled to fall back on Christ, the more entirely."

Lesson 47. Patience in Suffering.

Topic 1. THE FIERY TRIAL. 1 Pet. 4:12. The fiery trial of which Peter warned his readers and against which he sought to fortify them was of longer duration and more terrible than he or any of the early Christians imagined. The Neronian persecution was only the beginning of that fiery furnace through which the infant church was summoned to pass during the next two centuries. "Hitherto the Roman magistrates had generally been on the side of justice; they had often protected the Christians from the violence of the Jews. But Christianity was about to be regarded as a *religio illicita* [illegal religion]; the giant power of Rome was to be arrayed against it; emperors would attempt to blot out the very name of Christian. This frenzy of persecution was strange, unheard of; there had never been the like before; the rulers of the earth had never before banded together to root out a religion by fire and sword; conquered nations had been allowed to worship their own gods and to retain their ancient rites. But the Son of God had come to be the Saviour of the world; the malice of Satan was stirred to the utmost; he would make a mighty effort to crush the Church of Christ.—*Pulpit Commentary.*

Satan's efforts to crush Christianity by external brute force ceased when the Roman Empire in the person of the Emperor Constantine surrendered to Christianity, and in A.D. 313 restored to the Christians all civil and religious rights. But similar efforts have continued within the church for the extinction of a spiritual type of Christianity, as witnessed in the persecutions of the Waldenses, Huguenots, Anabaptists, Puritans, and many other forms of revolt against a dead and corrupt church.

So far as the spirit of the world is controlled by the spirit of Satan it is as hostile to the spirit of Christianity as it ever has been. The method of attack has changed. To-day the world tries to assimilate Christianity to itself, and thereby to steal away its divine power. As the blandishments of a false friend proved effective where the open might of Samson's enemies had failed, so the church's friendliness with the world is more perilous than persecutions that nourish the church's strength. Let the church go forth against the world with the uncompromising spirit of Christ and she will soon experience the full force of the world's hostility.

Topic 2. SUFFERING FOR RIGHTEOUSNESS' SAKE. 1 Pet. 3:14-17. The heathen, unable to understand why the Christians refused to join in popular vices (1 Pet. 4:3, 4), concluded that they assumed an outward garb of virtue in order to commit other flagrant crimes (4:15) with less suspicion (see Note 63). Such calumnies naturally aroused popular hatred and precipitated active persecutions. Those whom Peter addressed seemed to be suffering chiefly from the former evil, but this, he assured them was only preliminary to the latter. In either case it came upon them because of the purity and uprightness of their lives. To this some of them apparently replied, "It is just this that makes the suffering so hard to bear. If we were really criminals, it would be so much easier to bear a just punishment." No, says Peter, it is far easier to suffer with an inward consciousness of rectitude, than with the added pangs of a guilty conscience (1 Pet. 3:17). Hence he exhorts them so to conduct

themselves as to possess at all times the approbation of "a good conscience." Then they will not be afraid of what their enemies can do; a reverential fear of Christ in the heart will drive away the fear of man, and they will always be ready to give a courageous defense of their Christian hope and faith.

The dungeon, the stake, the sword, the lions, no longer terrify the Christian. But other forms of torture still remain, "words that burn, looks that go like poisoned shafts to the soul, and treatment that stings like a scourge. As long as the truth which the Church is called to maintain and to live before the world that hates it is what it is, as long as our spiritual life needs trial for its cleansing and development, so long will Christ's people find how true it is that, because they are not of the world, but Christ hath chosen them out of the world, therefore the world hateth them." The main thing for the Christian is to be sure that he is suffering for righteousness' sake and not because of his own evil-doings, that is, he should possess "a good conscience."

Topic 3. PATIENT ENDURANCE OF SUFFERING. 1 Pet. 4:1, etc. After the encouraging words addressed by Peter to those who were calumniated and persecuted for righteousness' sake (3:13-17) he cites the example of Christ. Patiently and with unshaken faith in the Father He bore the unjust sufferings inflicted upon Him by those He came to save, and was rewarded by exaltation on the right hand of God. So much, at least, is clear in this famous passage which brings us "face to face with one of the unsolved, if not insoluble, problems of New Testament interpretation." This "same mind" (4:1) thus illustrated in the case of Christ should be exhibited by all His followers, when, like Him, they are persecuted for righteousness' sake. This temper is still further strengthened by the thought that the believer must himself soon appear before Christ, the Judge of the quick and the dead (4:5). Such suffering should be an inspiration and a joy, since it now lifts one into participation in the redemptive sufferings of Christ (4:13). Surely Christians should be able to endure patiently present reproaches for Christ's sake, since the more men revile them, the more God glorifies them by the gift of His Holy Spirit (4:14). Moreover, he who fearlessly continues doing right because it is right, and because it pleases God, does by that very act entrust his soul to God for safe-keeping and need give himself no further concern about it (4:19). A Christian "is immortal until his work is done."

Topic 4. THE END OF ALL THINGS. 1 Pet. 4:7, 13b. The consideration of the judgment before which every suffering follower of Christ will stand by and by to receive his glorious reward (1 Pet. 4:5, 6), brings up the great hope which shone to the early church like a beacon light in a dark and stormy night. The Master's words in answer to the question of the disciples touching the time of His coming (Mt. 24:3, 34) were understood in the only manner in which it was possible for them to be understood until the unfoldings of history showed them to have a larger meaning. The expectation of His speedy return colored all the New Testament writings which antedated the destruction of Jerusalem. From this thought the early church drew comfort, inspiration, and strength. At that revelation of his glory every one who has suffered for righteousness' sake, who as a Christian had been reviled and persecuted by the world would "rejoice with exceeding joy," because he who had participated in the sufferings of Christ would thenceforth share in His glory (*comp.* 2 Tim. 2:12).

Eighteen hundred years have passed and the "end" in the sense that Peter looked for it is not yet, though it came in a sense not looked for in the overthrow of Jerusalem and the consummation of the Jewish age. In the larger sense this end is eighteen hundred years nearer than it was. How near, we cannot tell. In a very personal sense that end comes to each one at death. The nearness of that end is a motive for continuous zeal and diligence in the accomplishment of all tasks that the Lord has committed to our hands.

Lesson 48. Christian Growth.

Topic 1. PROGRESSIVE CHRISTIAN GROWTH. 2 Pet. 1:3-7. To the believer in Christ, God has given not only all things necessary for the spiritual life of the soul, but also a series of rich promises through the fulfilment of which he becomes a partaker of the very nature of God. With this wealth of equipment the believer's normal life should be one of continued growth and fruitage. To this end Peter exhorted his

readers to let these divine gifts stimulate them to earnest efforts. "In your faith supply virtue," etc., in the R. V., is far more accurate than the A. V., "add to your faith virtue," etc. The graces of Christian character are conceived of as growing out of each other, each being the seed from which the next springs. Of this series faith and love are the beginning and the end, the one being the direct gift of God, and the other the consummate flower of all the graces.

By *virtue* is meant "the Christian's manliness and courage in the good fight of faith." *Knowledge* is that practical understanding which promptly distinguishes good from evil, and which must regulate the Christian in his good fight of faith lest he run into "inconsiderate obstinacy, or presumptuous daring." *Temperance* is a steady self-control in the use of all things good and lawful. *Patience* is persevering endurance in the face of all discouragements. This patience, however, is not a stoical submission to inevitable fate, but a humble trust in God from which springs that reverential acquiescence in His will which constitutes true *godliness*. These virtues develop finally into *love*, first for the brethren, children of the same heavenly Father, and then into that larger, diviner love which goes forth to seek the evil and the unthankful.

The practice of these graces lies at the foundation of all living knowledge of Christ and His truth. A wicked or licentious man can know neither. Without these graces neither intellectual knowledge nor orthodox belief avails anything. He on the other hand who diligently cultivates them will be kept by the power of God from falling into error and temptation and making "a forfeiture of salvation."

Topic 2. THE INSPIRATION OF THE SCRIPTURES. 2 Pet. 1:21. Peter's statement literally interpreted reads, "being borne on by the Holy Spirit men spake from God." The word rendered "borne on" is that used in Acts 27:15, 17, of a ship borne on, or driven, by the wind. The A. V. entirely misses the point, since they did not speak "as they were moved," but *because* they were moved. This language described the influence which operated on the prophets in their delivery of the divine message. They were not self-moved, since the power that stirred them came not "by the will of man."

That a similar influence directed the Apostles is implied in Peter's classification of the writings of Paul with those of the Old Testament (2 Pet. 3:17, *comp.* Mt. 10:20). Every Scripture to which the term *theopneustos*, literally "God-breathed," or "inspired," applies, is declared by Paul to be profitable (2 Tim. 3:16). In comparing the statement of Peter with that of Paul it is seen that inspiration is a quality which pertains primarily to the man, and secondarily to the writing. This divine guidance was given to the Biblical writers that in their religious teachings they might infallibly speak "from God." It did not extinguish the individuality of the speaker or writer (1 Cor. 12:4), but so raised and illuminated his mental powers, that he was enabled to deliver God's message unclouded by human errors. In all discussions of inspiration it should be borne in mind that the Bible itself says surprisingly little on the subject. It leaves its divine character to be proved by its organic connection with the plan of redemption, and by its power to direct and promote the highest religious life of the world. In this way it bears the image and superscription of Him who has given it.

Topic 3. THE DELAY OF CHRIST'S COMING. 2 Pet. 3:3-9. Already in the apostolic age the delay in the fulfilment of the great hope of Christ's second coming awakened doubts as to the fact itself. Instead of witnessing a sudden and dramatic culmination of the existing world-order, everything moved on in the same course that had been continued from the beginning. No signs of the end appeared, at least of such an end as men expected. Hence some who did not utterly reject the promise of the return began to attribute slackness to God in the fulfilment of His promises, and such slackness would be a moral fault (Prov. 3:27). Peter refuted these doubts, by three considerations: (1) That the apparent constancy of nature in the past was no evidence that such constancy would continue in the future; it had been interrupted by the deluge, and it might be broken again by fire when the full time for the Messianic judgment arrived. (2) That the Lord does not measure time by human standards, and (3) that forbearance in executing a threat is really an evidence of mercy.

Still, in view of the definite declarations of our Lord (Mt. 10:23; 16:28; 24:34), it seems that the second of these considerations ought not to be unduly pressed. Christ's words certainly meant that in some way He would return to that generation.

In a spiritual sense He did return on the day of Pentecost, and in the overthrow of the apostate Jewish church. A progressive coming, witnessed in all great religious reformations whereby the hardening worldliness of the church is broken up and a new and higher plane of spiritual progress is attained, does not exclude the idea of a future visible return.

Topic 4. THE DESTRUCTION OF THE WORLD BY FIRE. 2 Pet. 3:10, 12. The coming again of Christ was conceived as "the end of all things" (1 Pet. 4:7). This destruction of the present order was thought of as effected by fire. Out of it new heavens and a new earth would arise purified from evil and fitted to become the everlasting and glorious abode of the saints (Is. 65:17; 66:22; Rev. 21:1). The language is similar to that used by the Old Testament prophets (Joel 2:31; Mic. 1:3, 4; Mal. 4:1) in describing the Advent of the Lord for judgment. But in the case of the prophets we know that such imagery, picturing stupendous catastrophes in the physical universe, was used to prefigure important events in the spiritual world. Peter himself on the day of Pentecost quoted the language of Joel as fulfilled in the miraculous events then witnessed. A final destruction of the world by fire is of course not impossible, but it is perhaps better to interpret the language of Peter as he himself interpreted that of Joel. The "works" that are in the earth, and that shall be dissolved with it, refer doubtless to the results of human enterprise, cities, institutions, empires, as well as human actions (1 Cor. 3:13, 15). All these, as well as the earth itself, bear the marks of sin, and need purification; and the divine agency by which this is accomplished is not inaptly likened to fire (Mal. 3:1-3). The coming again of Christ in judgment upon Jerusalem was surely like a fire that consumed the old dispensation and prepared the way for the new. However this prophetic imagery may finally be fulfilled, whether literally or spiritually, the comforting fact remains that our Lord's coming will be the means of introducing a new order wherein dwelleth righteousness.

Lesson 49. The Saved in Heaven.

Topic 1. THE HEAVENLY WORLD. Rev., ch. 4. The main part of the book of Revelation consists of a series of visions which illustrate the theme, "Behold, I come quickly." The visions are intended to show that all the forces of nature, all the movements of history, all the outworkings of divine providence are steadfastly preparing the way for the Lord's appearing, come when that may.

To this series of visions that of the heavenly world (chs. 4, 5) is introductory. The seer is caught up through an open door, and sees the glory of heaven. In the center is the throne of God overarched with a dazzling rainbow, a sign of God's faithfulness. From the throne proceed thunders and lightnings, symbols of majesty and power. Around the central throne are four and twenty other thrones occupied by "elders," probably twelve Patriarchs and twelve Apostles, representing the unity of the Old and New Testament churches. Before the throne stand seven lamps or torches, typifying the sevenfold, or perfect, illuminating influence of the Holy Spirit. In and about the throne are four living beings, representing the highest forms of the animated creation. Beyond the living creatures and the elders the throne is encircled by an immeasurable company of angels (5:11) and the countless multitude of the redeemed (7:9, 10).

In general the vision exhibits the glory of the heavenly world. The imagery teaches that there is a "seat of power and authority, from which all orders proceed, before which all creatures bow"; that on this throne is One who is God over all, blessed forever; that from it go forth the powers that shake the earth; that the work of heaven is worship; that this worship is rendered by the entire intelligent universe, and that it consists in songs of praise addressed to the Creator for the glory and perfection of His work. The vision of divine majesty and power enthroned in perfect peace and purity above all contact with evil gives an assurance of ultimate triumph in the church's conflict with evil prefigured in the visions that follow.

Topic 2. THE LAMB, AND THE SEVEN-SEALED BOOK. Rev. 5:1-9a. The fact that the book which John saw in the right hand of Him that sat upon the throne was sealed with seven seals signified the absolute security of its contents from observation. Many interpretations of the meaning of this book have been given, such as the Old Testament prophecies, John's book of Revelation itself, the book of God's decrees,

etc. Possibly it may be the same book which is afterwards described as the Lamb's book of life (13:8; 20:12; 21:27), and which was opened. The Lamb has "overcome" (A. V., "prevailed") to open this book, by his victory over Satan, sin and the grave, and He alone has power to announce the names in it.

The "Lamb" that John saw typified, of course, Him whom John the Baptist pointed out as "the Lamb of God, which taketh away the sin of the world" (Jo. 1:29). He was able to take away sin because He gave Himself as an atoning sacrifice. As the risen Christ bore the print of the nails and of the spear, open wounds though not bleeding (Jo. 20:25, 27), so the heavenly Lamb bears the marks of death, — "as though it had been slain." This Lamb, the symbol of gentleness, has seven horns signifying perfect or almighty power, and seven eyes signifying perfect knowledge, or omniscience.

Topic 3. THE NEW SONG. Rev. 5:9b-13. The song of adoration to the Lamb that broke forth from the elders, the representatives of the redeemed church, and from the living creatures who represented the animated creation, gave three reasons why the Lamb was proclaimed worthy to open the Book. (1) His sacrificial death; (2) His purchase of the church with His own blood, and (3) the exaltation of those whom He had redeemed into a royal priesthood to officiate forever in the presence of God. This song had never been sung in heaven before, nor could it be sung until Christ had been "slain" for sin, and had thus won redemption for men of "every tribe, and tongue, and people, and nation." Nor was the adoration confined to those who had been redeemed, but the entire universe, animate and inanimate, lifts its voice of praise to Him who by His death has wrought this work of grace.

In the preceding chapter God is praised for the revelation of His glory in creation. But there is a glory higher and greater than that. "Creation is but the platform on which redemption stands, and it is destined to witness its crowning glory in the re-creation of *men* in the image of their God." This crowning glory is voiced in the New Song, in which angels, and men and "every creature" join.

Topic 4. THE REDEEMED IN HEAVEN. Rev. 7:9-17. The countless multitude whom John saw standing before the throne, are by some supposed to be identical with the 144,000 (vs. 4), Israel being there understood in its spiritual sense for the entire church (see 14:1); by others, who understand Israel in its literal sense, this multitude represents the redeemed out of the Gentile world, yet not all of them, even, but a specially honored group who have won the crown of martyrdom.

Note that they are now in heaven, standing "before the throne and before the Lamb," ready for any service, and beholding face to face Him whom on earth they saw by faith only. They comprise representatives "of every nation," no longer segregated by the distinctions of earth, but fused by divine love into one blessed unity, with one thought, one purpose, one language. They are clothed in white robes, the symbols of purity, and carry in their hands palms, the emblems of their victorious issue from their conflicts with sin, temptation, and suffering.

They came out of "the great tribulation," not tribulation in general, but probably the particular persecution then in progress, since the expression is not they "came," or "will come," but *are coming*. The same principle applies, however, in all similar sufferings for Christ's sake. They are there because they have washed their robes in the blood of the Lamb, and made them white; they have experienced His sanctifying grace. Everything that shadowed or burdened their earthly lives is banished from their heavenly home. They enjoy the real presence and constant loving care of God.

Lesson 50. All Things Made New.

Topic 1. THE NEW UNIVERSE. Rev. 21:1-5. To the ancients the sky, the earth and the sea represented all nature. When therefore John says that he saw a new heaven and a new earth, and that the sea was no more, he virtually says that he beheld a new universe. This does not necessarily imply a new physical creation, but a new spiritual character. Peter also speaks of a new heaven and a new earth in which "dwelleth righteousness." To the Jews, who were never a sea-faring people, the sea was an object of terror, the symbol of unrest, mystery and treachery (20:13). It was an obstacle to intercourse. To John himself, banished to a bare and rugged island in the Ægean, its billows formed an impassable barrier between himself and all

that he loved. In that new earth there would be no barriers between the nations of the redeemed.

All things that in the present order of the world stand for sorrow, pain, peril, mystery, will disappear in that new world, because when sin is gone its effects are gone too. Instead, the things that sin has excluded from the present order will reappear there—unrestricted fellowship with God, seeing Him face to face, the river of water of life, the tree of life, life in its richest, amplest, divinest unfoldings.

Topic 2. THE NEW JERUSALEM. Rev. 21:10—22:2. Into this new earth, the abode of the redeemed nations, John saw the New Jerusalem descending from heaven. Note that this description of the Holy City begins in the same way as that of the mystical Babylon, the symbol of all evil and corruption (17:1). This identity of language at the beginning emphasizes the contrast that follows.

This description is of course not to be understood literally. The costliest and most beautiful things of the old earth are chosen to symbolize the inconceivable beauty and glory of the Holy City. Her glory consists in the immediate presence of God, which so illuminates the city that she is no longer dependent on the sun and moon. She stands in eternal and undisturbed peace, her gates forever open, for there is no war there, nor any peril of darkness. The measurements of the city denote her ideal symmetry, order, perfection. Her worship is spiritual, hence there is no temple there. She is the joy of the renewed earth, the place whither the kings and the nations bring their glory and honor. She is holy, for nothing impure can ever enter these angel-guarded gates. She is blessed with all fulness of nourishment for the eternal life of those who dwell within her gates.

It is not necessary to thrust the interpretation of this glorious vision entirely into the future. To those whom John addressed it must have had an immediate significance, for the theme of the entire Revelation is "Behold, I come quickly." Christ came in the overthrow of Jerusalem. The church was then first wholly disconnected from the old Judaism and entered on its new career of blessing to the world. May not the vision, then, have been a picture of the church itself in her ideal purity and glory? So it has been interpreted by many. It comes in the end to the same thing. For this ideal condition is not yet perfectly realized. The new heaven and the new earth, wherein dwelleth righteousness, is that glorious consummation toward which the church is struggling through the ages, and which with divine help it will reach.

Topic 3. THE BLESSEDNESS OF THE REDEEMED. Rev. 22:3-5. The vision of the new heaven, the new earth, and the holy metropolis closes with a description of the everlasting felicity of the redeemed, in which the following points may be noted: (1) There will be no more curse, that is, no accursed thing devoted to destruction, which is but a forcible way of saying that there will be no death, the curse that touched every living thing in the former earth. (2) "The throne of God and of the Lamb" will be the center of a benign authority, obedience to which results in the richest unfoldings of the personal life. (3) There will be service, but such as wearies not. Now we welcome the night, the season for repose, when sleep "knits up the ravell'd sleeve of care." In that world of eternal day there will be the joy of unceasing service, because the spiritual body will have thrown off the limitations of the physical. (4) The supreme blessedness will be found in the realization of the believer's desire to see his Lord. How we envy the privilege of those who once sat in His presence and heard His words. A place associated with Him, as Jacob's well, possesses a sacred interest. But there "they shall see his face," not in His humiliation, but in His glory. (5) His "name," the sign of possession, and of security, will be borne by them, the conspicuous badge of honor (*comp.* Rev. 3:12). (6) "No night" there; no fatigue, no perils that the darkness hides, no mystery that needs illumination, no check to the progress of life; no need of sun or moon, for the glory of God shall fill the place. (7) "They shall reign for ever and ever." This is our last glimpse of the endless felicity of the redeemed.

"Come, kingdom of our God,
And raise thy glorious throne,
In worlds by the undying trod,
Where God shall bless his own."

Lesson 51. Jesus Truly the Son of God.

Topic 1. CERTAINTY IN RELIGION. 1 Jo. 1:1-3. John and the other Apostles were able to testify with absolute confidence touching the person of their Master, with whom they had enjoyed the most intimate personal friendship. The substance of their testimony was that Jesus was not a common man, even the ideal man, but supernatural, that is, divine; that he was the "Word" who had been with God in eternity, the Divine Being through whom all things were created; who left his heavenly glory and became a real man, in whom the glory of the Father was revealed; who suffered and died as a propitiation for sin, rose from the dead, and ascended again to the right hand of God.

Their description of the life, works and words of this Supernatural Man has been scrutinized for eighteen centuries by friends and foes. It is absolutely without a flaw, from first to last it moves on a superhuman plane. It is worthy of One who claimed to be the Son of God. Can this be explained as a feat of literary invention? Let us see what results have attended the efforts of others in this line.

The most brilliant geniuses, Shakespeare, Milton, Goethe, and others, have attempted to portray the supernatural, but the reader feels instinctively the unreality of that which they describe. Why? Because in such descriptions they transcend human experience, and draw from pure imagination. They try to move in a realm where they have not been, and to tell of what they have not heard, or seen, or handled, and the description breaks down at once. The Apostles, plain men, succeeded where genius has failed. There is only one explanation. They were not drawing from imagination. They were simply and honestly describing a life that had been lived in their presence. This is the only possible explanation of their power to describe it. No other such life has been lived on earth, therefore none other can be described.

Christianity rests upon this Supernatural, or Divine, Life that has been lived among men. The resurrection of Christ is a natural consequence of the fact that He was that which He claimed to be. Because He thus came from God and speaks for God, He is able to speak with authority of God, and of the life eternal. Other arguments for the divine existence and the heavenly life may be helpful to one who already believes, but when we stand face to face with eternity or bow in speechless grief over our dead, they are as cobwebs in the storm. Then there is only one sure rock on which the soul can stand. It is the word of Him who said, "I am the resurrection and the Life." The simple naked word of Jesus Christ is the ultimate ground of certainty in religion. Other considerations may be helpful, but this is final. He who rejects this has nothing on which he can stand with confidence.

Topic 2. ANTICHRISTS. 1 Jo. 2:18, 22-25. The term "antichrist" may mean one who stands *against* Christ, an adversary of Christ; or one who stands *instead* of Christ, a false christ. Of the latter very many appeared before the destruction of Jerusalem, and were distinctly predicted by our Lord (Mt. 24:4, 5). But the antichrists of whom John spoke "went out" from the Christian community, which was not true of the false christ. It is better therefore to regard them as heretics who had arisen within the church, whose teachings were derogatory to Christ, and who, failing to bring the church to their views, had gone out from it.

Such was Cerinthus, whose heresy seems to be especially condemned in this Epistle. He is reported to have taught in Ephesus at the close of the first century and beginning of the second, and may have come into direct contact with the Apostle John. He held essentially the same ideas concerning the creation of the world as the Colossian errorists (see Notes on Topic 3, Lesson 42); but in addition to this he made a distinction between the *man Jesus* and the *spiritual Christ*. The former he regarded as the son of Joseph and Mary; the latter as a divine emanation of high rank, who could not suffer pain or death. Accordingly, at the baptism of *Jesus*, the *Christ*, in the form of a dove, descended from the Father into Jesus, and preached and worked miracles. At the close of this ministry, the Christ flew away from Jesus, in whose sufferings and death he did not share. The Jesus who died on the cross, being only a man, was not raised from the dead, but will rise in the general resurrection. This heresy is supposed to be alluded to in 1 Jo. 5:6, when Jesus is spoken of as the One who came "not with water only" as Cerinthus affirmed, but also "with the blood," that is in His sufferings and death, as Cerinthus denied.

That Jesus was from his birth to his death, resurrection, and ascension truly the Son of God was the explicit teaching of John (1 Jo. 1:1-3). Any conception of His person that made Him anything else than a true incarnation of God was stamped by him as the doctrine of a "liar" and an "antichrist." Such doctrine involved a denial of the Father (2:22, 23). It was only as the incarnate Son of God (4:2) that Jesus is the Christ. And in the denial of the Son is involved necessarily a denial of the Father, since the Father cannot be known without the Son. Hence the importance of holding unswervingly to the reality of the incarnation of the Son of God in Jesus of Nazareth.

Topic 3. SPIRITUAL AFFINITIES. 1 Jo. 2:19. Those against whom John warned his readers had at one time, apparently, been members of the Christian community, but had developed doctrines concerning Christ that destroyed a true conception of Him as the incarnate Son of God. Such conception naturally put them out of sympathy with those who regarded Him as their divine Lord and Master. Their alienation became more and more pronounced until separation became inevitable. Therefore, as John says, "they went out from us, because they were not of us."

There is such a thing as "spiritual affinity" in the moral world (see Topic 5, Les. 6), whereby like seeks like. Those who love Christ and reverence Him will withdraw from intimacy with those who do not; and the latter, should they find themselves among the former, are ill at ease until they escape. Our Lord was unable to speak freely until the betrayer had gone out (Jo. 13:27-31). One of the first evidences of conversion is love for those who love Christ.

Topic 4. BOLDNESS AT CHRIST'S COMING. 1 Jo. 2:28. John's purpose in warning his readers against dangerous heresies, was that they might not apostatize from Christ. Their assurance of God's favor, and of a happy translation into His presence rested entirely on their "abiding" in Christ as branches in the Vine (Jo. 15:1-7). Such continuance in vital spiritual relation to Him would ensure a joyful boldness at His Coming. For, instead of seeing in the face of the Judge One whom they had despised and reviled, and from whose face they would call upon the mountains and rocks to fall upon them and hide them, they would see Him for whose appearing they had longed, and whose coming would mean the consummation of their most glorious hopes.

BIBLE DICTIONARY OF THE LESSONS.

ABBREVIATIONS. — A. V. The Authorized Version of the Bible. R. V. The Revised Version. *Comp.* or *cf.* Compare. *ff.* The following verses. *w. s.* Which see.

A/bra-ham. — The Chaldean whom God called to emigrate to Canaan and become the founder of the Hebrew nation. He is often extolled as an example of faith, and as such is the spiritual ancestor of all true believers in Christ (Gal. 3: 7, 29.)

A-cel'da-ma. — See "Akeldama."

A-cha/ia. — Originally the name of a strip of territory bordering the Corinthian Gulf, along the northern coast of the Peloponnese. In the time of Paul it was the name of the Roman senatorial province which included all of Greece south of Thessaly. Achaia was Greece proper (Acts 20: 2) as opposed to Macedonia, which, however, was included in the larger conception of Greece. Hence Achaia and Macedonia are frequently mentioned together (Acts 19: 21; Rom. 15: 26; 1 Thes. 1: 7, 8).

Ad-ra-myt/ti-um. — A seaport in northwestern Asia Minor, east by south from Troas. By taking a ship of Adramyttium sailing from Caesarea, the centurion having Paul and the other prisoners in charge hoped to reach a point where he could find a vessel sailing to Italy. He found one at Myra.

A/dri-a. — In Paul's day the meaning of this name had been extended so as to include that large division of the Mediterranean Sea which lies between Sicily, Italy, Greece, Crete, and Africa.

A-grip'pa (*Herod Agrippa II*). — The king mentioned in Acts 25: 13, a son of Herod Agrippa I (see "Herod (2)") and grandson of Herod the Great. Being only 17 years of age at the death of his father, he was too young to succeed him, but some six years later the kingdom of Chalcis was given to him, which was afterwards enlarged by the addition of Iturea and Trachonitis, with the title of king. He was noted for his lavish expenditures in building. He was the last ruler of the house of Herod.

A-kel'da-ma (A. V., "Aceldama," *field of blood*.) — A field near Jerusalem which ancient tradition places near the pool of Siloam, and which was so called from the violent death of Judas associated with it.

Al-ex-an/der. — A smith, that is, a worker in copper or iron, who opposed Paul, and against whom Paul warned Timothy (2 Tim. 4: 14, 15).

Al-ex-an/dri-a. — A city of Egypt founded in 332 B.C. by Alexander the Great, at the western mouth of the Nile, in northern Egypt. The city was famous for its commerce, but especially for its speculative philosophy. The great numbers of Jews who dwelt there, coming in contact with this Greek learning, developed a distinct type of religious faith. The Septuagint Greek translation of the Old Testament was made by them about 280 B.C.

Al-ex-an/dri-ans. — Strictly speaking, inhabitants of the city of Alexandria of any race or faith. But in Acts 6: 9 the term denotes Jews of Alexandrian birth and training, who were living either temporarily or permanently in Jerusalem, and who had a synagogue there.

Am-phis'o-lis. — A city of Macedonia on the seacoast, about 30 miles southwest of Philippi.

An/drew. — A native of Bethsaida of Galilee, brother of Simon Peter, and one of the twelve apostles. He labored according to one tradition in Scythia, according to another in Achaia. But there is no variation in the tradition which places the scene of his martyrdom at Patræ in Achaia.

An/nas. — The high priest of the Jews from A.D. 6 to 15. He continued to have a great influence even after he was deposed from office, and was referred to as high priest (Lu. 3: 2; Acts 4: 6) long after he had ceased to be such.

An/ti-och. — (1) *The Capital of Syria*, near the mouth of the Orontes River, founded by Seleucus Nicator in 300 B.C., and named after his father, Antiochus, an officer in the army of Philip of Macedon. In the time of Paul it had a population of nearly half a million, composed of people of all nationalities and every religion. "It is probable that no population has ever been more abandoned than those of the Oriental Greek cities under the Roman empire, and of these cities Antioch was the greatest and the worst."

(2) *Antioch of Pisidia.* — A city in the S. W. part of the province of Galatia, of the southern half of which it formed the governing and military center. At the time of Paul's first visit it was at the height of its importance. It was called Pisidian Antioch, or Antioch of Pisidia (a name derived from the neighboring district of Pisidia), to distinguish it from Antioch in Syria.

An-tip'a-tris. — A town located between 30 and 40 miles from Jerusalem on the great Roman military road from that place to Caesarea. Its exact location is not fully determined.

Ap-ol-lo'ni-a. — A city of Macedonia, about 28 miles S. W. of Amphipolis, through which Paul passed on his first journey from Philippi to Thessalonica. Its exact site is not known.

A-pol'los. — An Alexandrian Jew who became converted to Christianity. Although eloquent, and learned in Greek culture, he had an incomplete view of Christianity until he came to Ephesus and was taught by Aquila and Priscilla (Acts 18: 24-28). He then became a preacher of the gospel in Corinth and throughout Achaia, and later a companion of Paul at Ephesus (1 Cor. 16: 12). He is mentioned for the last time as a companion of Titus

in Crete (Tit. 3:13). Many have thought that he was the author of the epistle to the Hebrews.

Ap'phi-a.—Mentioned in the epistle to Philemon. As this was a private letter, many have supposed that she was the wife of Philemon, and possibly the mother of Archippus. The name was of Phrygian origin. See "Philemon."

Ap'pi-i fo'rum.—See "Market of Appius."

Aq'ui-la.—A Jew of Pontus who, with Priscilla his wife, was banished from Rome under an edict of Claudius, and went to Corinth where he took up his trade of tentmaking. There he met and assisted Paul. Whether converted to Christianity in Corinth or before his arrival there is unknown. Later he went to Ephesus (Acts 18:19), still later he appears to have been in Rome (Rom. 16:3), and finally again in Ephesus (2 Tim. 4:19). Paul says of him and his wife that they once "laid down their own necks" for his life (Rom. 16:4).

Ar-chip'pus.—Mentioned in Col. 4:17 and in Philemon, vs. 2. Some suppose him to have been the son of Philemon; others regard him as the pastor of the church at Colosse.

A-re-op'a-gus, or Mars' Hill (*the hill of Ares or Mars*).—A rocky eminence in Athens, just north of the Agora or market-place, and west of the Acropolis, from which it was separated by an elevated valley. It rose abruptly about 60 feet to the summit, on which were seats hewn out of the solid rock. This was the meeting-place of the highest court of the Greeks, called the "Council of the Areopagus." Paul was not taken there for trial, but that he might be more easily heard by those who had become curious to know his new teaching.

Ar'e-tas.—A name common to many of the Nabathean kings, whose capital was at Petra. The particular king, who from 2 Cor. 11:32 appears to have been in possession of Damascus about A.D. 37, was the father-in-law of Herod Antipas. He reigned from 7 B.C. to A.D. 41.

Ar-is-tar'chus.—A Christian from Thessalonica who was with Paul on his third missionary journey (Acts 19:29; 20:4), and also at Rome. He seems to have voluntarily shared Paul's exile and captivity in Rome (Col. 4:10, cf. Philemon, vs. 24).

Ar'te-mas.—A companion of Paul (Tit. 3:12), and said to have become bishop of Lystra.

A'si-a.—A term which is used in the New Testament, neither for the continent of Asia, nor for Asia Minor, but

(1) *In Popular Use*, for the Ægean coast lands north and south of Ephesus. "In Acts 2:9 Asia is pointedly used in the popular sense, excluding Phrygia."—*Ramsay, Church in Roman Empire*, p. 150.

(2) *In Roman Use*, for the Roman province which included the Asia just mentioned as well as Mysia, Lydia, Caria, and a part of Phrygia. Its chief cities were Ephesus, Smyrna, and Pergamum.

As'sos.—A Greek seaport in the Roman province of Asia, situated about 20 miles S. E. from Troas.

A-the'ni-ans.—Inhabitants of Athens. Although surrounded in the days of Paul, and for centuries before, with the works of art and the opportunities for education, they had obtained a wide reputation as a nation of idlers, always inquisitive and of inveterate lequacity. Demosthenes told them that "instead of flinging themselves into timely and vigorous action in defence of their endangered liberties, they were forever gadding about asking for the very latest news" (*comp.* Acts 17:21).

Ath'ens.—The most renowned city of Greece, and the center of Grecian learning and civilization during the golden period of the nation's history. In Paul's day the city was still a beautiful monument to its past history, being filled with the temples, altars, and sacred buildings which represented the highest perfection of Greek art. Schools of philosophy still flourished and attracted large numbers, although their teaching was little more than a repetition of phrases which had lost their meaning. It was a "free city," that is, governed by its own magistrates and exempt from occupation by a Roman garrison.

At-ta-li'a.—A coast town of Pamphylia, still in existence.

A-zo'tus.—The Greek name for the ancient Philistine city of Ashdod, on the seacoast of southern Palestine.

Bab'y-lon.—The renowned city of Chaldaea, situated on both sides of the Euphrates River, about 400 miles from its mouth. The ancient city was destroyed soon after its capture by the Persian king Cyrus in 538 B.C., but near the ruins sprang up another Babylon in which a large number of Jews settled. Here, if the word "Babylon" in 1 Pet. 5:13 is taken literally and not as a pseudonym for Rome, Peter wrote his first epistle. In the book of Revelation Babylon is used as a symbolical name for Rome.

Bar-ba'ri-an.—"One who speaks a foreign or strange language which is not understood by another. . . . The Greeks used 'barbarian' of any foreigner ignorant of the Greek language and culture. . . . Hence the word is applied in the New Testament, but not reproachfully, in Acts 28:2, 4, to the inhabitants of Malta, who were of Phœnician or Punic origin. . . . The phrase 'both Greeks and Barbarians' forms also a paraphrase for *all peoples*."—*Thayer's Lexicon*.

Bar'na-bas.—A Levite of Cyprus who is mentioned among the disciples of Christ in Jerusalem soon after the day of Pentecost. He became well known and loved as a Christian teacher, and was selected to accompany Paul on his first missionary journey. He and Paul were recognized by the other apostles as especially appointed to preach to the Gentiles (Gal. 2:1, 9), although he seems to have wavered somewhat in regard to the extent to which the Jewish law was to be regarded as binding on Christians (Gal. 2:13). Owing to a disagreement in regard to Mark, Paul and Barnabas separated after their first journey,

each continuing his preaching apart from the other (Acts 15: 36-41).

Bar-thol'o-mew.—One of the twelve apostles, of whose labors nothing is known beyond a slender tradition that he preached at first in Armenia, and then in India, where he suffered martyrdom by being flayed alive.

Ber-ni'ce.—The eldest daughter of Herod Agrippa I. Her younger sisters were Mariamme, and Drusilla (Acts 24: 24). She was a beautiful but most dissolute woman. After the fall of Jerusalem she went to Rome with her brother Herod Agrippa II, with whom she had lived many years (Acts 25: 13, 23).

Be-roe'a.—A city of southern Macedonia, S. W. of Thessalonica, near the Thermaic Gulf. It was visited by Paul on his first tour in Greece (Acts 17: 10). It has now a population of about 6,000, and is called *Verria* or *Kara Verria*.

Bi-thyn'i-a.—A Roman province in northern Asia Minor. Including Pontus it stretched along the shore of the Black Sea from the Propontis, or Sea of Marmora, eastward a distance of about 400 miles, but varied in width from 80 to only 15 miles.

Cæ'sar.—The official title given to Roman emperors after the death of Julius Cæsar. The Roman emperors mentioned by name in the New Testament are Augustus, who reigned from 27 B.C. to A.D. 17 (Lu. 2: 1); Tiberius, from A.D. 17 to 37 (Lu. 3: 1); and Claudius, from A.D. 41 to 54 (Acts 18: 2). Claudius is also referred to as "Cæsar" in Acts 17: 7; and Nero is so spoken of in Acts 25: 21; 26: 32.

Cæs-a-ræ'a.—A city on the seacoast west of Samaria, about 55 miles from Jerusalem, and about half-way between Joppa and Tyre. It was built by Herod the Great, and named in honor of Augustus Cæsar. The Herodian kings and the Roman procurators lived here, and its population was chiefly Greek. Magnificent public buildings adorned the city, and the harbor, made by a vast breakwater, was one of the best on the coast.

Ca'ia-phas.—The high priest of the Jews from A.D. 18 to 36, and son-in-law of Annas, through whose influence he obtained his position.

Can'da-ce.—A dynastic name (like "Pharaoh" in Egypt), borne in the first century by the queens of a region of Ethiopia whose capital was Napata.

Cap-pa-do'ci-a.—A Roman province in eastern Asia Minor, between Galatian Pontus on the north and Cilicia on the south. It is a high tableland, cut by mountain ranges.

Car'pus.—A man, apparently a member of the church in Troas, with whom Paul had left some of his personal effects (2 Tim. 4: 13). Tradition makes him later a bishop of Berytus in Thrace.

Cau'da (A. V., "*Clauda*").—A small island, five miles long by three in breadth, situated about 28 miles west by south from Fair Havens, on the coast of Crete. Its chief interest to the student of the New Testament lies in the fact that it is the means of determin-

ing several important points connected with the shipwreck of Paul.

Cen'chre-æ.—A port of Corinth, eight or nine miles from the city on the eastern side of the isthmus.

Ce'phas.—See "Peter."

Chal-de'ans.—The name of one of the most ancient tribes inhabiting the plains along the Euphrates River between Babylon and the Persian Gulf. At the time of the Jewish captivity the name was given to all the inhabitants of Babylonia. In the book of Daniel it is used of the astrologers alone.

Char'ran.—See "Haran."

Chi'os.—An island in the Ægean Sea, near which Paul's ship anchored over night on his return to Jerusalem from his third missionary journey (Acts 20: 15).

Chlo'e.—A woman who lived either at Corinth or at Ephesus. Some persons, perhaps slaves, belonging to her household, informed Paul of the divisions in the Corinthian church (1 Cor. 1: 11).

Ci-li'ci-a.—A Roman province in south-eastern Asia Minor, on the Mediterranean coast. It lay south of Cappadocia, and west of Syria. Tarsus was its chief city.

Clau'da.—See "Cauda."

Clau'di-a.—A Christian sister in Rome (2 Tim. 4: 21). See "Pudens."

Clau'di-us.—The fourth Roman emperor, reigning from A.D. 41 to 54. He was a close friend of Herod Agrippa I, whose territory he enlarged by the addition of Judea and Samaria.

Cni'dus.—An ancient city, at one time of great magnificence, situated at the extremity of a promontory in the southwestern part of Asia Minor.

Col'o-ny.—This term was applied by the Romans to a community of Roman citizens transplanted into the provinces. Its members retained all their political rights and remained an integral part of the Roman state. A "colony" was thus a reproduction on a small scale of the city of Rome. The "colonies" were valuable not only as permanent supports to Roman garrisons and arms, but they proved a most effective means of extending the language, laws and civilization of Rome. Such were Lystra, Antioch of Pisidia, Troas, and Philippi.

Co-los'se, or Co-los'sæ.—In Paul's time Colosse was the most important city of its district. It was situated on the southern bank of the River Lycus, a tributary of the Mæander, about two miles N. W. of the modern village of *Khonas*.

Co'os or Cos.—A small island off the southwestern coast of Asia Minor. Claudius conferred upon it the privileges of a free state.

Cor'inth.—One of the most famous of the cities of Greece, situated on the isthmus which connects northern Greece with the Peloponnesus. It thus commanded the trade of both the East and the West. It was destroyed in 146 B.C. by the Romans, but in 46 B.C. was rebuilt by Julius Cæsar. "It was eminent in commerce and wealth, in literature and the arts, especially the study of rhetoric and phi-

losophy; but it was notorious also for luxury and moral corruption."

Co-rin'thi-ans.—Inhabitants of Corinth. Those who composed the Christian church founded by Paul were chiefly Gentiles and apparently persons of inferior rank and small intellectual attainments.

Cres'cens.—One of Paul's companions during his second Roman imprisonment, who had left him to go to Galatia (2 Tim. 4: 10).

Cre'tans.—Inhabitants of the large island of Crete, which forms the southern limit of the Ægean Sea. Many of them were Jews. Paul (Tit. 1: 12) quotes with assent the saying of the Cretan poet and philosopher, Epimenides, that "Cretans are always liars, evil beasts, idle gluttons."

Crete.—An island in the Mediterranean Sea, south of the Greek Archipelago, 160 miles in length and varying in width from 10' or 12 to 35 miles. The surface is extremely mountainous, but fertile valleys abound. The island was celebrated in ancient times for its hundred cities. It was visited by Paul after his release from his first imprisonment at Rome.

Cris'pus.—A Jew with a Roman name who was ruler of the synagogue in Corinth (Acts 18: 8); and who was converted and baptized by Paul (1 Cor. 1: 14).

Cy'prus.—A very fertile island in the northeastern part of the Mediterranean Sea, about 50 miles south of the coast of Cilicia. It was the native place of Barnabas, and the first place to which he and Paul went on their first missionary journey.

Cy-re'ne.—A very flourishing Greek city, the capital of the district of northern Libya, on the Mediterranean coast west of Egypt. In the time of the apostles, Crete and Cyrene were joined together in one Roman province. There were many Jews in this city, and one of the synagogues in Jerusalem belonged to them.

Dal-ma'ti-a.—A mountainous district on the eastern coast of the Adriatic Sea. It was included in the Roman province of Illyricum.

Da-mas'cus.—One of the oldest cities in the world, situated 133 miles N. E. of Jerusalem, and about 50 miles east of the Mediterranean Sea. It has always been the most important city of Syria. Around it is a fertile plain of so great beauty that the city is called the "eye of the desert." In the time of Paul there were many Jews here. It was for a time governed by Aretas (2 Cor. 11: 32), an Arabian prince who held his kingdom under the Romans. It has now a population of nearly 150,000, most of whom are Mohammedans.

De'mas.—A companion of Paul during his first Roman imprisonment, mentioned in Col. 4: 14, and Philemon, vs. 24. He was a Gentile Christian, and perhaps a resident of Thessalonica. His name occurs without any endearing epithet, a fact which suggests that Paul had already discerned in him the moral weakness that appeared during Paul's second imprisonment at Rome (2 Tim. 4: 10).

Der'be.—A frontier city of considerable

importance in the southeastern part of the province of Galatia, and in the district of Lycaonia, just north of the boundary of Cilicia. Its site has not been determined with certainty, but is probably to be found at the modern *Gude-lissin*.

Di-an'a.—The name of the goddess worshiped by the Ephesians, and by other Asiatic peoples. This Diana, or Artemis, must be distinguished from the Artemis of the Greeks, the goddess of the hunt. The Ephesian Diana was worshiped as the goddess of the productive and nutritive powers of nature. The image of the goddess in the temple at Ephesus was supposed to have fallen from the skies.

Di-ot're-phen.—Condemned for his ambition and bold disregard of apostolic authority (3 Jo., vs. 9, 10). He was apparently a member, or perhaps the head, of the unknown church to which Gaius belonged.

Dru-sil'ia.—The youngest of the three daughters of Herod Agrippa I. She was married to Aziz, king of Emesa, who for her sake had become a Jewish proselyte. Her extraordinary beauty made a deep impression on Felix, and he succeeded in enticing her to desert her husband and live with himself. She was about 18 years of age when Paul appeared before her (Acts 24: 24).

E'gypt.—The well-known country in northeastern Africa along the banks of the River Nile, and west of the Red Sea. Its history probably covers fifty centuries B.C.; and until its conquest by Cambyeses 525 B.C., it was a most powerful nation. In the first century of the Christian era it was a dependent Roman province, renowned chiefly for the city of Alexandria, which had become a great center of learning.

E'lam-ites.—Inhabitants of the ancient territory of Elam, lying south of Media, and east of Babylonia and the Tigris River. In the time of Daniel it was a province of Babylonia; later it was merged into the empire of Persia, and its chief city, Susa (or Shushan), was made the capital (Dan. 8: 2). The Elamites appear to have kept their nationality very remarkably, for in A.D. 30 they appear as speaking a distinct language of their own.

E'noch.—The son of Jared, and the father of Methuselah (Gen. 5: 18-24). An extensive volume, written in his name, possesses interest not only because it is a most important survival of that large mass of Jewish apocalyptic literature of which Daniel in the Old Testament and Revelation in the New are familiar examples, but because it is referred to in the New Testament. Jude not only derives from it certain traditions concerning the angels (vs. 6, cf. Enoch 22: 4), but quotes a striking prophecy (vss. 14, 15, cf. Enoch 1: 9). The book was widely circulated in the early Christian centuries, but was long supposed to be lost until sev-



Image of Diana.

eral copies of an Ethiopic translation were discovered in Abyssinia in 1773. A Greek version of a portion of it has recently been discovered.

Ep/a-phras.—A leader, if not the founder, of the church in Colosse, who, though called by Paul "my fellow-prisoner" (Philemon, vs. 23), was probably a voluntary companion in his confinement. Possibly he had also been instrumental in founding the churches in Laodicea and Hierapolis.

E-paph-ro-di'tus.—A Philippian Christian sent with contributions to Paul in Rome. On his return to Philippi he carried Paul's epistle to the Philippians (*cf.* Phil. 2: 25; 4: 18). He is thought by some to be identical with Epaphras (Col. 1: 7; 4: 12), but this is improbable. That he was Paul's amanuensis is only a conjecture, since the postscript (in the A. V.) in which this is stated is unquestionably a later addition.

E-phe'sians.—Inhabitants of Ephesus. They were chiefly of Greek descent, but had been molded by Oriental influences far more than by those of Greece and Rome. The temple of the Ephesian Diana brought together under its protection the worst elements of the Asiatic peoples. The Romans encouraged the people in lives of lust and wantonness, by providing them with subsidies and letting them live without interference. "Ephesus was preëminently the city of astrology, sorcery, incantations, amulets, exorcisms, and every form of magical imposture."—*Farrar*.

Eph'e-sus.—A renowned city situated in the center of the western coast of Asia Minor, on the Ægean Sea. It was the capital of the

Roman province of Asia, and in the time of Paul was of nearly equal importance with Corinth as a commercial center. Its greatest fame came from its worship of the Asiatic Diana, whose temple, 425 feet long by 220 feet wide, was "one of the most celebrated shrines



Ancient Coin, with Temple and Image of Diana.

of the ancient world." It was a "free city" (see "Athens").

Ep-i-cu-re'an.—A disciple of Epicurus, a Greek philosopher living from 271 to 242 B.C. He taught that true pleasure, tested by experience rather than reason, was the end to be aimed at in life, and that the ultimate pleasure was freedom from disturbance. He believed in natural causes for all phenomena, and resisted the idea of any supernatural interference in nature. Epicurism prepared the way for Christianity by weakening the hold of polytheism and maintaining the claims of the body to consideration as a necessary part of man's nature as well as the soul. In Paul's time, however, this philosophy had led many of its disciples into the grossest sensuality.

E-ras'tus.—One of Paul's companions in

Ephesus (Acts 19: 22), probably the same who, on Paul's fourth missionary journey, was left by him at Corinth (2 Tim. 4: 20). It is not probable, however, that he is to be identified with the Corinthian city treasurer of the same name (Rom. 16: 23).

E-thi-o'pi-a.—The country called by the Hebrews "Cush," lying south of Egypt, and including the modern Nubia and northern Abyssinia. There was constant commercial intercourse between the Ethiopians and the Hebrews. Although Ethiopia and Egypt were in their early history often united under one king, yet after Egypt became subject to Rome, Ethiopia still remained comparatively independent, and was able to resist successfully the Roman arms.

Eu-bu'lus.—Mentioned only in 2 Tim. 4: 21. He was a Christian at Rome.

Fair Ha'vens.—An open harbor on the south shore of the island of Crete.

Fe'lix.—A Roman governor of Judea, appointed in A.D. 53 by the emperor Claudius. He and his brother Pallas were originally slaves in Rome, but succeeded in obtaining the imperial favor. Felix ruled in Samaria and Judea for about eight years. Although he succeeded in putting down many of the brigands that invested the country, he was guilty of employing hired assassins to murder the high priest, Jonathas, who had reproved him for his crimes. Tacitus says of him: "He had the soul of a slave with the power of a sovereign, and he exercised his power in all manner of cruelty and lust." He was hated by the Jews over whom he ruled.

Fes'tus.—The successor of Felix as governor of Judea. He was appointed by the emperor Nero in A.D. 60, but died after ruling less than two years. He was a much better ruler than Felix.

Ga'ius (the Greek form of the Latin *Caius*).—Four apparently distinct persons bearing this name are mentioned in the New Testament, viz., Gaius of Macedonia (Acts 19: 29), Gaius of Derbe (Acts 20: 4), Gaius of Corinth (1 Cor. 1: 14), who extended hospitality to Paul (Rom. 16: 23), and Gaius, a convert of the apostle John (3 Jo., vs. 1). Nothing authentic is known concerning any of them beyond the notices coupled with their names.

Ga-la'ti-a.—In an ethnographical sense this term denoted a limited area in central Asia Minor, which took its name from certain tribes of Gauls who crossed from western Europe into Asia Minor, 278 B.C., and having for a time overrun most of the peninsula were afterwards confined within a comparatively small territory. From 189 B.C. Galatia was ruled by its native kings though subject to the Romans. At the death of Amyntas, 25 B.C., his kingdom, of which Galatia was the nucleus, became a Roman province. This province was enlarged so that in 63 to 40 B.C. it included the original Galatia, Lycaonia, Isaurica, and parts of Pisidia, Phrygia, Paphlagonia, and Pontus. It has been commonly supposed, especially among English and American scholars, that the Galatian churches were in Galatia proper

(North Galatia as it is sometimes called), their precise location being unknown. But if the term Galatia in Gal. 1: 2 refers to the Roman province of that name, and if Acts 16: 6 and 18: 23 refer to a journey through the southern part of the province of Galatia, the Galatian churches would be those planted by Paul in Antioch of Pisidia, Iconium, Lystra, and Derbe. The question has recently been freshly investigated, and this latter view now appears more probable than the former (see Remark 8, Lesson 18, Appendix).

Gal'i-lee — The most northern of the three provinces of Palestine in the time of Christ. Josephus describes it as a very fertile region, abounding in fruit and forest trees, and densely populated. Although the people were more frank and simple than their Judean kinsmen, they were thoroughly Jewish, intensely patriotic, independent, and yet with a great respect for law and order.

Gal'li-o. — The Roman proconsul of Achaia in A. D. 53, and elder brother of Seneca, the philosopher. "He was the very flower of pagan courtesy and pagan culture, a Roman with all a Roman's dignity and seriousness, and yet with all the grace and versatility of a polished Greek." — *Farrar*.

Ga-ma'li-el. — A Pharisee and renowned teacher of the law in Jerusalem, at whose feet Paul sat when a youth as a pupil (Acts 22: 3). He was a grandson of the famous Hillel. He is said to have had great influence in the Sanhedrin, and to have died 18 years before the destruction of Jerusalem. He appears in the Acts as "a humane, thoughtful, high-minded, and religious man."

Ga'za. — A chief city of the ancient Philistine country, 50 miles S. W. of Jerusalem, on the coast. It was given by the emperor Augustus to Herod the Great, and afterwards annexed to Syria.

Gen'tiles. — The New Testament translation of the Greek word meaning "nations," and used by the Jews as a name for all foreigners. Paul uses the same word of Gentile Christians (Rom. 11: 13; 15: 27, etc.). In the A. V. the word "Greeks" is several times loosely translated "Gentiles" (Jo. 7: 35; Rom. 2: 9, 10; 3: 9, etc.).

Grecian Jews (A. V., **Grecians**). — In the first century of the Christian era the Jewish people were divided by language into two classes:

(1) *Aramean Jews*, called "Hebrews" in Acts 6: 1, who lived chiefly in Palestine and in Babylon, and who retained the Aramaic language, and the old Hebrew ideas and customs.

(2) *Hellenists*, called "Grecian Jews" in the R. V., and "Grecians" in the A. V. (Acts 6: 1; 9: 29, and possibly 11: 20), that is, those Jews who, having lived in foreign lands, had adopted the Greek language.

Religiously, the Hellenistic Jews were of two classes: (1) the conservatives, or those who had adopted the Greek language but not Greek ideas, *e. g.*, Saul (Acts 26: 4, 5; Phil. 3: 5); and (2) the liberals, or those who had adopted Greek ideas as well as the Greek language; such, probably, was Stephen.

Greece. — See "Achaia."

Greek. — (1) *A Greek by Nationality* (Acts 18: 17, A. V.).

(2) *All Nations not Jews*. In this wider sense the name embraces all who made the language, customs, and learning of the Greeks their own; so that where "Greeks" are opposed to Jews, the primary reference is to a difference of religion and worship (Acts 14: 1; 16: 1, 3; 18: 4, etc.). See *Thayer's Lexicon*.

Ha'ran. — A place in northwestern Mesopotamia to which Abraham migrated from his native home in Ur of Chaldea.

He'brews. — A name of very ancient and somewhat uncertain origin, given first to Abraham (Gen. 14: 13), and afterwards to the whole of his posterity. In Acts 6: 1 it means Aramaean Jews (see "Grecian Jews").

Her'od. — (1) *Herod Antipas*, referred to in Acts 4: 27; 13: 1. He was a son of Herod the Great, and tetrarch of Galilee from 4 B. C. to A. D. 39. It was to him that Pilate sent Jesus for judgment (Luke 23: 6-12).

(2) *Herod Agrippa I*, mentioned in Acts, ch. 12, was the grandson of Herod the Great. He was brought up in Rome, and on the accession of Caligula to the throne (A. D. 37) was given rule over the districts previously held by Philip and Lysanias (Luke 3: 1). When Claudius became emperor (A. D. 41) he gave Herod rule over all the rest of Palestine, making his kingdom even greater in extent than that of Herod the Great (see "Claudius").

(3) *Herod Agrippa II.* — See "Agrippa." **Hi-e-rap'o-lis.** — A town situated a little more than 5 miles north of Laodicea in the Lycus valley. Its modern name is *Pambuk-kalesi*.

I-co'ni-um. — A celebrated city of Phrygia located at the S. W. extremity of the central table-lands of Asia Minor, and at the intersection of several important Roman roads. Its situation was most favorable for Paul's missionary enterprises. For administrative purposes it was united with Lycaonia, and hence it is generally spoken of as a city of that district; nevertheless the Iconians continued to call themselves Phrygians. That they distinguished themselves from their Lycaonian neighbors is accurately implied by Luke in Acts 14: 6. The modern town, *Konieh*, on the same site, is a place of considerable size.

Il-lyr'i-cum. — An extensive district on the eastern coast of the Adriatic Sea. After its conquest by the Romans in 168 B. C. its barbarous and warlike tribes gradually accepted the Roman civilization.

Is'ra-el. — The name first given to Jacob after his wrestling with the angel (Gen. 32: 28); and afterwards applied to all his descendants, that is, to the Hebrew people. In a figurative sense all true believers are called "Israel" (Gal. 6: 16, *cf.* Rom. 9: 6).

Is'ra-el-ite. — A descendant of Israel or Jacob; that is, a Hebrew. This was the name which the Hebrew people used for one another.

It'a-ly. — The great peninsula which

stretches from the Alps to the Straits of Messina.

James.—(1) *The Son of Zebedee*, brother of John, and with him called to be among the twelve apostles. He was admitted with Peter and John into the closest intimacy with Jesus. Evidently he was a prominent leader in Jerusalem after Jesus' death, for he was the first one seized and killed by Herod Agrippa I, in his persecution of the Christians (Acts 12: 1, 2).

(2) *The Son of Alphaeus*, and one of the twelve apostles. He is also called "James the less." His mother is thought by some to have been the sister of Mary the mother of Jesus (cf. Jo. 19: 25).

(3) *The Brother of Jesus* (Mt. 13: 55; Mk. 6: 3). Thought by some to be the son of Joseph and Mary, hence younger than Jesus; by others the son of Joseph by a previous marriage, hence older than Jesus; by yet others he is identified with James the son of Alphaeus, and made the cousin of Jesus. This last is the least likely. After the ascension he became the leader of the church in Jerusalem until his death in A.D. 62 or 63. He is often referred to as having a position of authority (cf. Acts 12: 17; 15: 13 ff; 21: 18; Gal. 1: 19). He was the author of the New Testament epistle which bears his name.

Je-ru'sa-lem (*city of Salim, i.e., of the god of peace*).—The chief city of Palestine, situated in the mountainous region of Judea, 18 miles west of the point where the Jordan flows into the Dead Sea. David founded it about a citadel which he captured from the native Canaanites, and Solomon built its first great temple. Though repeatedly captured by enemies and more than once laid in ruins, it has never ceased to be in some sense the religious center of the Hebrew people. Its population in the first century of our era has been estimated at about 100,000; it was a great business center as well as the seat of the Jewish religion and learning. In A.D. 70 it was destroyed by the Romans. The present city is occupied chiefly by Moslems.

Jews (contracted from *Judeans*).—The name which arose after the exile for all the Hebrew people.

John.—(1) *The Beloved Disciple* (Jo. 13: 23; 21: 7, 20). He was a Galilean fisherman, son of Zebedee, and brother of the James who was put to death by Herod Agrippa I. After Christ's death, he came to be regarded as one of the "pillars" of the church in Jerusalem (Gal. 2: 9). It seems probable that his banishment to Patmos, during which he wrote the Revelation, occurred about A.D. 68, under the emperor Nero. After this he is supposed to have gone to Ephesus, where he had the general oversight of the churches in Asia Minor until his death about A.D. 100. His gospel and epistles were written during the latter part of his life.

(2) *John Mark*. See "Mark."

Jop'pa.—An ancient seaport of southern Palestine nearly 40 miles from Jerusalem. It carried on a flourishing trade.

Jo'seph (A.V., **Joses**).—(1) *Another Name for Barnabas* (v.s.).

(2) *Joseph, Called Barsab-bas*. He was surnamed Justus. One of the disciples of Jesus, who, though not numbered among the Twelve, had attended him from his baptism and had been a witness of his resurrection. Eusebius reports that he was one of the Seventy. Aside from the facts recorded in Acts 1: 21-26 nothing is known of him.

Ju'ses.—See "Joseph (1)."

Ju'das.—(1) *Judas of Galilee*. A notorious Jewish enthusiast, who taught that it was unlawful to pay tribute to Cæsar, and who at the time of the census in A.D. 6 excited a revolt in Galilee.

(2) *Judas, Son* (A. V., "brother") of *James*. So called in Lu. 6: 16 and Acts 1: 13; but Thaddæus in Mt. 10: 3 and Mk. 3: 18. He was one of the Twelve. Beyond his name little is known of him. Untrustworthy traditions report him as having preached in Edessa, and suffered martyrdom in Phœnicia.

(3) *Judas, One of our Lord's "Brethren."* See "Jude."

Jude, or **Ju'das**.—Mentioned by Matthew (13: 55) as one of the four "brethren" of our Lord. At first no one of them believed in Jesus (Jo. 7: 5), but they were convinced by his resurrection (Acts 1: 14). Paul refers to them as married (1 Cor. 9: 5). Jude identifies himself in his epistle as the brother of James, doubtless the leader of the church in Jerusalem. Tradition speaks of him as "a very religious man" whose reverence for Jesus led him to speak of himself as his "servant" rather than brother.

Ju-de'a.—The most southern of the three divisions of western Palestine in New Testament times. Its northern boundary was about 25 miles north of Jerusalem. In the Acts the name is commonly applied to all of Palestine; and in Mt. 19: 1 with the addition "beyond the Jordan" it is used of territory east of the Jordan. From A.D. 6 until the breaking out of the Judeo-Roman war in A.D. 66, except four years, 41-44, under Herod Agrippa I, it constituted with Samaria a Roman province, and was governed by a Roman procurator whose headquarters were at Cæsarea.

Ju/pi-ter.—The Latin name used in Acts 14: 12 for the Olympian Zeus, the national god of the Greeks, and the chief of all the gods.

La-od-i-ce'a.—A town of considerable importance, about seven miles west of Colosse, in the southeastern portion of the province of Asia. From Rev. 3: 17 it is inferred that it was a place of great wealth. During the reign of Tiberius, Laodicea, as well as its closely adjoining cities of Colosse and Hierapolis, was in great part destroyed by an earthquake, but the energy of its inhabitants soon restored it to its former prosperity. Proliferous ruins of its ancient structures still remain close by the modern village of *Gonjeli*.

La-se'a.—An ancient city of Crete, the ruins of which have been discovered five miles to the east of Fair Havens on the south shore of the island.

Le'vite.—A member of the tribe of Levi, which was set apart to the service of the temple. The word usually applied only to those mem-

bers of the tribe who, not being descended from Aaron, were not priests, but were charged with the more menial duties connected with the temple. In the time of Christ the number of the Levites had greatly decreased.

Lib'er-tines.—Roman Jews, whose fathers had been taken captive by Pompey in 63 B.C., and afterwards set free. Although they lived in Rome they maintained a synagogue of their own at Jerusalem. They are to be distinguished from the freeborn Jews who had gone to Rome to live.

Lib'ya.—A large region of northern Africa, west of Egypt. See "Cyrene."

Li'nus.—One of the Christians in Rome who sent a greeting to Timothy in Paul's second letter to him (4:21). In view of the unanimous testimony of the early church, there can be little doubt that the Linus mentioned by Paul is to be identified with the Linus who became the first bishop of Rome.

Luke.—A companion of Paul, called by him "the beloved physician" (Col. 4:14). He is generally supposed to have been a Gentile convert of Christianity, and was undoubtedly the author of the third gospel and of the book of Acts. He first appears, not by name, but implied by the use of the pronoun "we" (Acts 16:11), when Paul sailed from Troas to Macedonia on his second missionary journey. Thenceforth he was with Paul much of the time down to the end of the apostle's life.

Lys-a-o'ni-a.—A district of Asia Minor, north of Pamphylia, and between Cappadocia on the east and Phrygia on the west. About 63 B.C. the tetrarchy of Lycaonia was formed, containing fourteen cities, with Iconium as the capital; but afterwards it fell into the hands of king Amyntas (see "Galatia"), at whose death it became a part of the Roman province of Galatia. Its inhabitants spoke a dialect of which no trace now remains.

Ly'ci-a.—A small Roman province in southwestern Asia Minor.

Lyd'da.—A large town about ten miles S. E. of Joppa.

Lys'i-as.—This was the Greek name of the chiliarch (commander of a thousand men) who rescued Paul from the mob in Jerusalem. On purchasing his Roman citizenship, he was surnamed Claudius. The impression of his character, made by his treatment of Paul, is on the whole favorable.

Lys'tra.—A city of Lycaonia, about 25 miles S. S. W. from Iconium, situated on a steep hill in the center of a valley a mile north of the modern village of *Khatyn Serai*. Few traces of it remain; but in the first century it was an important fortified city, and was made a colony (*zu. s.*) by Augustus, who also connected it with Antioch of Pisidia by means of a "royal road." It was therefore a stronghold of Roman civilization which Paul, with his usual wisdom, made a center of his own work.

Mace-do'ni-a.—The Roman province of this name covered in Paul's time the Grecian peninsula north of Achaia, including Thessaly (but not Epirus) and extending to the Adriatic Sea on the west and to Thrace on the east. Across the province, ran the great Roman

military road, the *Via Egnatia*, passing through Philippi and Thessalonica.

Mark (or **John Mark**, Acts 12:12).—A young man in Jerusalem who joined Saul and Barnabas on their return to Antioch after their visit to relieve the famine sufferers (Acts 12:25), and accompanied them as far as Perga on their first missionary journey (Acts 13:13). He was a cousin of Barnabas (Col. 4:10), and went with him on his second missionary journey after he separated from Paul. He was with Paul again during his first Roman imprisonment (Philemon, vs. 24) and still later with Peter in Babylon (1 Pet. 5:13), or in Rome, if Babylon is here an allegorical name for Rome. It was perhaps still later that Paul desired him to come to Rome (2 Tim. 4:11). In this latter city it is not improbable that he wrote his gospel. His Hebrew name was John, by which he is often designated in Acts.

Market of Ap'pi-us (A. V., "Appii forum").—A station 43 miles from Rome on the Appian Way, the road built by Appius Claudius 312 B.C. from Rome to Capua and thence to Brundisium.

Mat'thew, or Le'vi.—A taxgatherer in Capernaum, whom Jesus called to be one of the Twelve. He was the author of the first gospel. In the apostolic history his name appears only in Acts 1:13. An unreliable tradition represents him as preaching the gospel 15 years in Judea, and afterwards among the Parthians, Medes, and Persians.

Mat'thi'as.—Chosen an apostle in place of Judas. He had been a constant attendant of Christ during his ministry.

Medes.—The inhabitants of Media, the kingdom S. W. of the Caspian Sea, and east of Assyria. Media was conquered by the Persian king Cyrus in 558 B.C., and afterwards was incorporated into the kingdom of Persia.

Mel'i-ta.—Now known as *Malta*. This is the largest of a group of five islands lying 55 to 60 miles south of Sicily. It is about 17 miles long by 9 broad. "On the west and south the cliffs rise sheer from the sea to a height of 300 to 400 feet; on the north the rock in many places shelves to the water's edge, though the harbor of Valetta and the rocks where the apostle Paul was wrecked are an exception to this."

Mer'cu-ry (A. V., **Mercurius**).—The Mercury mentioned in Acts 14:12 was the Greek deity, Hermes. He is spoken of as the herald of Zeus and the other gods; also as an eloquent orator and the inventor of letters, music, and the arts. The Roman god Mercury was the god of commerce and bargains.

Mes-o-po-ta'mi-a.—The region in Asia Minor lying between the Euphrates and Tigris Rivers, and extending from the Taurus Mountains almost to the Persian Gulf. This territory was ruled by Assyria, then by the Medes and Babylonians, and finally by Persia. Many Jews had gone there to live.

Mid'i-an, The Land of.—The territory inhabited by the Midianites. It was situated in the northwestern part of the Arabian Peninsula, and reached to the borders of Palestine.

Mi-le/tus.—A town about 30 miles south of Ephesus, on the seacoast of Asia Minor. In Paul's day it was a comparatively insignificant place, but 500 years earlier it was the most flourishing city of the Ionian Greeks.

Mit-y-le/ne.—The chief town of the island of Lesbos, situated on its eastern shore. It was a free city, and was noted for its fine buildings. It has had an uninterrupted history until the present time; and is now called *Castro*.

Mo/loch.—An Amorite god thought to be related to the sun-god Baal, Moloch representing the fierce, destructive power of the solar heat, and Baal its life-giving energy.

My/ra.—A wealthy seaport of Lycia, on the Mediterranean coast. The site is remarkable for the magnificent ruins that still remain. Ships from Alexandria for Rome frequently availed themselves of the harbors and currents along this coast.

My/si-a.—In the time of Paul this was the northwestern district of the province of Asia. It bordered on the Propontis, or Sea of Marmora, and the Ægean Sea.

Naz/a-reth.—The small town in southern Galilee where Jesus passed the first 30 years of his life. It is situated in a beautiful region. At present the town has a population of about 5,000.

Ne-ap/o-lis.—A maritime city of Macedonia. It was about ten miles from the inland city Philippi, of which place it was evidently the port.

Ni-ca/nor.—One of the Seven appointed to oversee the distribution of the common fund (Acts 6: 3-5). According to tradition he was one of the Seventy, and died in the persecution that followed the martyrdom of Stephen.

Ni-co-la/i-tans.—A sect that sprang up among the Christians of Asia Minor (Rev. 2: 6, 15), and that upheld the liberty of eating things sacrificed to idols, and of living in licentiousness. In the practices of the heathen the two were closely united, and therefore both were included in things prohibited by the council in Jerusalem (Acts 15: 29). The deacon Nicolas (Acts 6: 5) is said to have been its founder, but this is very doubtful.

Nic/o-las.—A native of Antioch, and a proselyte to Judaism. He was one of the Seven appointed to "serve tables." According to a trustworthy report he was himself a chaste man; but he is nevertheless by another and less accurate tradition charged with originating the immoral sect of the Nicolaitans (Rev. 2: 6).

Ni-cop/o-lis.—The city at which Paul on his fourth missionary journey intended to pass the winter. In the absence of more definite information, it is impossible to say with certainty which one of the several cities in Asia, Africa and Europe bearing this name is meant. From what is known of Paul's movements after his release from the first Roman imprisonment, it is highly probable, however, that the Nicopolis referred to is the celebrated city founded by Augustus on the western coast of Epirus. It has been supposed that since this was a Roman colony, it may have

been here that Paul was arrested, and from here that he was sent a second time as a prisoner to Rome.

Nym/phas.—A distinguished Colossian Christian in whose house the church met (Col. 4: 15). The Greek text at this point is uncertain, and does not enable us to say whether the person spoken of was man or woman.

Ol/i-vet.—A name given in Acts 1: 12 to the Mount of Olives. This was a ridge on the eastern side of Jerusalem, and separated from it by the valley of the Kidron. Its general elevation is about 3,000 feet. There are four peaks, the principal one being the so-called Mount of the Ascension, directly to the east of the city; it is supposed that Christ's ascension took place from some point on the eastern slope of this mountain.

O-nes/i-mus.—A slave, probably of Phrygian birth, who had run away from Philemon. Beyond the expression in Paul's letter to Philemon, "if he hath wronged thee at all, or oweth thee ought," there is no evidence that he had been guilty of crime, or had run away to escape punishment. He belonged in Colosse (Col. 4: 9). See "Philemon."

On-e-siph/o-rus.—A large-hearted Ephesian Christian whose noble courage and generosity in Paul's behalf during the second Roman imprisonment is gratefully acknowledged in 2 Tim. 1: 16-18; 4: 19.

Pam-phyli-a.—A small Roman province on the southern coast of Asia Minor, nearly opposite the island of Cyprus.

Pa/phos.—A town at the west end of the island of Cyprus, and the center of the profigate worship of Aphrodite.

Par/me-nas.—Mentioned only in connection with the distribution of the common fund (Acts 6: 5). According to tradition he suffered martyrdom at Philippi.

Par/thi-ans.—Inhabitants of the region S. E. of the Caspian Sea and east of Media. The Parthian kingdom flourished from 256 B.C. to A.D. 226, when it succumbed to the power of Persia.

Pat/a-ra.—A seaport of some note on the southwestern coast of Asia Minor, situated some 35 to 40 miles west of Myra, in the province of Lycia.

Pat/mos.—An island in the eastern part of the Ægean Sea, 10 miles long and 6 wide, but, owing to the winding character of the coast, having about 37 miles of shore. It is hilly, of volcanic origin, rugged and bare. At one time it was covered by forests, but now only a few trees remain. In ancient times it appears to have contained a population of 12,000 to 13,000. In the middle ages the island was deserted, but at present it numbers about 4,000 Greek inhabitants, peaceable and industrious, mostly fishermen, whose poverty has been their best defense against the rapacity of external oppressors. The chief, if not only, interest that attaches to the island arises from its connection with the banishment of the apostle John.

Paul.—The apostle whose Hebrew name was Saul. He was born in Tarsus of Cilicia, of Jewish parents. His father, though a Phari-

see, was a Roman citizen, which may account for his Roman name. In the Acts the name "Paul" is first used in connection with the narrative of the apostle's visit to Cyprus. See "Saul."

Per'ga.—An important city of Pamphylia on the river Cestros, about 12 miles from the sea. It was celebrated for its temple of Artemis (see "Diana").

Per'ga-mum (A. V., **Per'ga-mos**).—An ancient and magnificent city of Mysia and capital of a kingdom which in 133 B.C. was bequeathed to the Romans, who erected it into a province under the name of Asia. Pergamum continued to retain much of its former splendor, and ranked with Ephesus and Smyrna as one of the three chief cities of the province. Under the Romans it became celebrated for the worship of Æsculapius, whose priests were consulted by invalids from all parts of the country. It contained so many heathen temples that it is aptly described in Rev. 2: 13 as containing "Satan's throne."

Pe'ter.—The Greek translation of the Aramaic name Cephias (*rock*), given by Jesus to the Galilean fisherman Simon, when he first met him with his brother Andrew on the banks of the Jordan (Jo. 1: 41, 42). He "comes before us as a sharply defined type of the Galileans, well-intentioned, trustworthy, independent, and courageous, but also susceptible to new impressions, fond of innovations, and by nature disposed to changes according to fancy." Although he baptized the Gentile Cornelius after receiving the vision from heaven, yet he was afterwards severely rebuked by Paul for his exclusive attitude toward the Gentile Christians (Gal. 2: 11-14). His first epistle shows that the lesson of the universality of the gospel was finally learned. According to tradition he died a martyr at Rome under Nero. The papal fiction of a 25 years' residence in Rome (A.D. 42-67) as founder and first bishop of the Roman church is contradicted by the notices in the book of Acts, and is unsupported by any credible tradition. See "Simon."

Phar'i-sees.—A sect or party of the Jews first mentioned by this name in the days of John Hyrcanus (135-105 B.C.), but representing a tendency dating from the days of Ezra and Nehemiah. It was composed of those pious Jews who were especially exact about the interpretation and observance of the Old Testament ceremonial law. They opposed all the innovations of the Greek religion and learning, and about 6,000 of them refused to take the oath of allegiance to Herod the Great. At the same time their main purpose was to keep, not only the written law, but the innumerable traditional interpretations of the scribes which had accumulated for centuries, and for which they came at length to have more regard than for the law itself (Mk. 7: 6-9). Christ rebuked them most severely for the variance between their teaching and their practice, and for their nullifying the law of God by their traditions. They represented a religious system carried out to a most burdensome minuteness,

but were nevertheless held in great esteem by the masses of the people.

Phœ-ni'ce.—See "Phœnicia," and "Phœnix."

Phil-a-del'phi-a.—A city in the central part of the province of Asia, founded about 200 B.C. It was situated 25 to 30 miles S. E. of Sardis, on elevated ground, commanding a view of the extensive and fertile plain of the river Hermus. The site is occupied by the modern Turkish city of *Ala-Shehr*, which has a population of about 18,000.

Phi-le'mon.—From the epistle to Philemon it appears that he had been converted under Paul's ministry, perhaps at Ephesus. He seems to have been a man of noble character, possessed of considerable property and influence. Between him and Paul a close friendship had sprung up. It is nowhere directly stated that he was a resident of Colosse in Phrygia, but this may be inferred from the fact that Philemon and Archippus are saluted together (Philemon vss. 1, 2), and hence, as Archippus was an officer in the church at Colosse (Col. 4: 17), Philemon must have been a Colossian, and Onesimus, his slave, a Colossian also.

Phil'ip.—(1) *The Apostle.* A native of Bethsaida, and one of the Twelve, who is prominently mentioned in connection with Christ's ministry, but disappears after mention of his name in Acts 1: 13. There is a not wholly groundless tradition that he resided in Asia Minor.

(2) *The Evangelist.* One of the Seven chosen to see to the impartial distribution of the common fund. Next to Stephen he seems to have been the most distinguished among them. After Stephen's martyrdom the gospel was carried by him to Samaria (Acts 8: 5-8), where a great revival occurred; to the Ethiopian eunuch, who was converted and baptized (vss. 26-39); and to Azotus and other cities (vs. 40). He seems to have made Cæsarea the center of his activity, where, with his four daughters, he entertained Paul on his way to visit Jerusalem for the last time (Acts 21: 8, 9).

Phi-lip'pi.—A city of southeastern Macedonia about 10 miles from the coast. It was originally built by Philip I of Macedonia. The city which Paul visited was a Roman colony (see "Colony"), built by Augustus on almost the same site as the ancient city. Around it was a most fertile plain, and near by were gold mines originally worked by Phœnicians. It is described by Luke (Acts 16: 12) as "first" (*i. e.*, the leading) city, not of Macedonia, but of that one of the four "districts" of the Roman province of Macedonia in which it was situated.

Phœ-ni'ci-a (A. V., "Phœnicie," Acts 11: 19; 15: 3).—A tract of the province of Syria, extending along the Mediterranean coast northward from Mount Carmel for about 140 miles. In width it varied from 10 to 15 miles. Its two cities Tyre and Sidon were world-renowned.

Phœ'nix (A. V., "Phœnicie," Acts 27: 12).—A town and harbor on the southern shore of Crete.

Phryg'i-a.—A territory in the western part of the interior of Asia Minor, originally inhabited by Phrygians. In the time of Paul's ministry the greater part of it belonged to the province of Asia and the remainder to that of Galatia. There was no distinct province of Phrygia until later.

Pi'late.—The Roman procurator, or governor, of Judea, from A.D. 26 to 36. His fear of Cæsar's displeasure at any appearance of insurrection led him to deliver Jesus up to be crucified.

Pi-sid'i-a.—A district of Asia Minor to the north of Pamphylia. The larger portion of this district was included in the Roman province of Galatia.

Pon'tus.—A region in northern Asia Minor which was included in the Roman province of Bithynia. See "Bithynia."

Pris-cil'ia.—The wife of Aquila, the tentmaker of Pontus, whom Paul found in Corinth. She is also called Prisca (1 Cor. 16: 19, R. V.).

Proch'o-rus.—One of the Seven appointed to supervise the distribution of the common fund (Acts 6: 5). Tradition affirms that he was consecrated bishop of Nicomedia by Peter.

Ptol-e-ma'is.—The name given during the period of Roman power to the ancient city of Acccho, situated on the coast of the Mediterranean Sea, about 30 miles north of Cæsarea. The modern name is *Akka*, or *Acre*.

Pub'li-us.—The name of the "chief" man of the island of Malta, who entertained Paul after the shipwreck. The word "chief" does not seem to have been a title of official rank, but rather to have designated Publius as the leading man of the island, whether by reason of his being magistrate or for some other reason.

Pu'dens.—One of the Roman Christians who sent greetings to Timothy in Paul's second epistle to him (4: 21). The Roman poet, Martial, living in Rome at the time of Paul's second imprisonment, speaks in one of his epigrams of a Pudens and a Claudia, husband and wife, then residents of Rome, who with some probability have been identified with the friends of Timothy mentioned by Paul.

Pu-te'o-li.—A city of Italy, on the northern shore of the Bay of Naples. Near it were renowned mineral springs. Under the emperors it had a great commerce.

Rem'phan.—A star-god worshipped by the Hebrews. The name is supposed by many scholars to stand for the planet Saturn.

Rhe'gi-um.—A town and promontory at the extremity of the toe of the Italian Peninsula, opposite, and only six miles distant from, Messina in Sicily.

Rhodes.—A celebrated island in the S. E. portion of the Ægean Sea. It is 45 miles long and 22 miles wide. The chief city is Rhodes, situated at the N. E. extremity of the island.

Rome.—The renowned capital of the whole ancient world, situated in west-central Italy on the River Tiber, about 15 miles from the sea. In the time of Paul its population

numbered probably 1,500,000, of which nearly one-half are thought to have been slaves.

Sad'du-cees.—A party among the Jews, distinguished for birth, wealth and official position. They are thought by some to have been the posterity of the high priest Zadok, although they do not appear as a party before about 100 B.C. They were not averse to the progress of Greek literature and learning. They accepted the written law of Moses, but rejected totally the mass of Pharisaic tradition that had grown up around it. To this fact may be traced their disbelief in the resurrection of the body, in future retribution, and in the existence of angels and spirits (Acts 23: 8), since, on their method of interpretation, they found no basis for these beliefs in the law. Being mainly politicians, they ceased to exist with the overthrow of the Jewish state.

Sal'a-mis.—The largest city of Cyprus; it was situated on a good harbor at the eastern end of the island. There were in the city people of many nationalities, and a large number of Jews maintaining several synagogues.

Sal-mo'ne.—The eastern extremity of the island of Crete.

Sa-ma'ri-a.—(1) *The Middle of the Three Divisions of Western Palestine in the Time of Christ*, extending from Mount Carmel and the plain of Esdraëlon on the north to the ancient borders of the territory of Benjamin, about thirty miles to the south. It was very fertile and had a healthful climate. The Samaritans originated in the mixed race which sprang up in northern Israel after the fall of the kingdom of Israel, in 722 B.C., from the intermarriage of the heathen Assyrian colonists with the remnant of the Israelites left in the land. On account of this intermixture of heathen blood the Samaritans were despised by the Jews of Judea and Galilee. There are still about 150 Samaritans living in Nâblus, near the site of the ancient Shechem. See "Judea."

(2) *A City in the Territory of the Samaritans*, built originally by Omri (1 Ki. 16: 24). Augustus gave it to Herod the Great, who fortified and adorned it, and called it Sebaste from the Greek name of Augustus. It is mentioned in the New Testament only in Acts 8: 5.

Sa'mos.—A lofty island in the Ægean Sea, near the coast of Asia.

Sam-o-thrace'.—A lofty and conspicuous island in the northeastern part of the Ægean Sea, 20 miles off the coast of Thrace. It had the privileges of a small free state.

San'he-drin (or *Sanhedrim*).—The Supreme court of the Jews, consisting of 71 members, from the three classes of *elders*, or heads of families, *scribes*, or teachers of the law, and *priests*. Every member was called a "ruler." The presiding officer was called the high priest. The place of meeting was in a chamber of the temple, until soon after A.D. 70, when it was removed to a building outside. The Romans allowed the Sanhedrin to try all the more important cases. It could also pronounce a sentence of death, but could not

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execute it without the consent of the Roman procurator.

Sar'dis.—A city in the central region of the province of Asia, situated at the foot of Mt. Tmolus in the middle Hermus valley. It was the ancient residence of the Lydian kings, and a city of great luxury and magnificence. A large trade of dyed woolen manufactures was carried on in the city. Through it ran the Pactolus River, it was said over "golden sands"; but probably this was only a metaphor based on the extraordinary wealth of the city. Its site is now almost entirely deserted.

Sar'on.—See "Sharon."

Sa'tan.—The proper name applied in Scripture to the chief of the evil spirits. He is spoken of as the "prince of devils" (Mt. 12: 24), with angels subject to him (Mt. 25: 41).

Saul.—The Jewish name of the apostle Paul. The name "Paul" first appears in the record shortly after he began his missionary journeys among the Gentiles (Acts 13: 9). It is supposed by some that this was because Paul was the apostle's Roman name as a citizen of Tarsus. Others think that this name was taken from that of Sergius Paulus, who became a Christian under Paul's preaching (Acts 13: 7). This, however, is less probable.

Se-cun'dus.—Named only in Acts 20: 4.

Se-leu'ci-a.—The seaport of Antioch of Syria, 16 miles distant from that city on the Mediterranean coast. It was a free city (see "Athens") in Paul's time.

Shar'on (A. V., "Saron," Acts 9: 35).

—A very fertile plain extending from Cæsarea to Joppa.

Si'don (called Zidon in the O. T.).—One of the two renowned seaports of Phœnicia, the other being Tyre (*vs. s.*). Christianity gained an early foothold there (Acts 27: 3).

Si'las (called **Silvanus** in the epistles, 1 Thes. 1: 1, etc.).—A prominent member of the Christian church in Jerusalem. He was sent from there, with Paul and Barnabas, after the council (Acts, ch. 15), and later accompanied Paul on his second missionary journey. He was a Roman citizen (Acts 16: 37), but how he obtained this privilege is not known.

Sil-va'nus.—See "Silas."

Si'mon.—The original name of the apostle Peter (Jo. 1: 41, 42). In Acts 15: 14 he is called "Symeon" (R. V.) and "Simeon" (A. V.). See "Peter."

Smyr'na.—A city on the western coast of the province of Asia, situated about 40 miles north of Ephesus. "Smyrna, in ancient times one of the most important and now by far the greatest of the cities of Asia Minor, has preserved an unbroken continuity of record and identity of name from the first dawn of history to the present time." Its present population is about 200,000, and it is the center of an extensive commerce.

Sop'a-ter.—Mentioned only in Acts 20: 4.

Spain.—The great peninsula in southwest Europe which still bears that name.

Steph'a-nas.—A resident of Corinth, where he and his household had been con-

verted and baptized by Paul as the "first-fruits of Achaia" (1 Cor. 16: 15). His coming to Paul at Ephesus (1 Cor. 16: 17) rejoiced the apostle greatly.

Ste'phen.—The first in the list of the seven men of good report who were appointed to oversee the distributions when the church in Jerusalem had all things common (Acts 6: 3-6). He appears to have been a Hellenist of a rather liberal type. See "Grecian Jews (2)."

Sto'ics.—A school of Athenian philosophers, founded by Zeno toward the close of the 4th century B.C. It derives its name from the painted porch, or *Stoa*, in which he taught. The Stoics held that God was the soul of the world, its ruler and upholder. The soul was not immortal. Virtue was its own reward; vice its own punishment. The wise man should be indifferent alike to pleasure and to pain. The Stoics founded their morality on a pride so inflated that they regarded themselves as the equals of the gods. They helped to prepare the way for the gospel by emphasizing the common relations of all men to God, and the ties that unite mankind.

Sym'e-on (A. V., "Simeon").—See "Simon."

Syr'a-cuse.—A celebrated city on the eastern coast of Sicily. It had a fine harbor.

Syr'i-a.—In the time of Paul the district called Syria extended from the Amanus and Taurus mountains on the north to the border of Galilee in the south. On the west it was bounded by Phœnicia and the Mediterranean Sea, and on the east by the Euphrates River and the Arabian desert. It was one of the chief Roman provinces, and at certain periods the province of Judea, though having its own governor, was in a measure subordinate to the governor of Syria.

Syr'tis (A. V., "the quicksands").—On the northern coast of Africa were two extensive shoals and quicksands known as the Syrtis Major and the Syrtis Minor. The danger of being driven upon the former occasioned much anxiety on Paul's ship during the storm (Acts 27: 17).

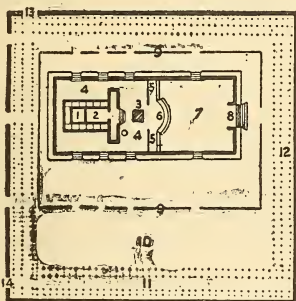
Tar'sus.—The capital of Cilicia during the Roman period, situated on the river Cydnus, about 20 miles from its mouth. It was a "free city," that is, exempt from the jurisdiction of a Roman governor, and having its own magistrates and laws. It was renowned for its Greek learning and its numerous schools of philosophy. Paul was born here.

Thes-sa-lo-ni'ca.—A celebrated and populous city of southern Macedonia, at the head of the Thermaic Gulf. It was named after the sister of Alexander the Great. Its position as capital of the Roman province of Macedonia and its situation on the coast and also on the great Roman road, the *Via Egnatia*, gave it considerable importance though not equal to that of Corinth or of Ephesus. Augustus made it a "free city" (see "Athens"). The present city, *Salonica*, is still, next to Constantinople, the most important city of European Turkey.

The Temple.—The seat of Jehovah's

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worship for the nation of Israel. For its general plan as rebuilt by Herod, in the time of Christ, see the cut below.



GENERAL PLAN OF THE TEMPLE:

1. Holy of Holies. 2. Holy Place. 3. Great Altar of Burnt Offering. 4. Court of the Priests. 5. Court of Israel. 6. Gate Nicanor. 7. Court of the Women. 8. Beautiful Gate. 9. "Chel," or Balustrade, within which Gentiles were not allowed to go. 10. Court of the Gentiles. 11. Royal Porch. 12. Solomon's Porch. 13. Entrance to Castle Antonia. 14. Entrance to Bridge to Mt. Zion.

The Holy of Holies in the temple proper was a dark cubical chamber, thirty feet high long and broad. In the tabernacle it contained the ark, but in the temple was empty. It was separated from the Holy Place by a partition of cedar wood overlaid with gold, and communicated with it by a folding door screened by a veil. The Holy Place was a chamber sixty feet long by thirty feet wide and high; it was in front of the Holy of Holies and contained the golden candlestick, table of shew-bread, and altar of incense. Into this shrine, or temple proper, only the priests could enter, and into the Holy of Holies only the high priest, once a year (Heb. 9: 3-7, *cf.* Ex. 30: 10).

The temple of Herod was begun 20 or 21 B.C. The temple proper occupied a year and a half in building, the courts eight years, and the approaches were still unfinished in the time of our Lord's ministry (Jo. 2: 20).

The-oph/i-us.—A warm friend of Luke, probably a Gentile, to whom both the third gospel and the Acts are dedicated. He may have been a man of rank, since Luke once calls him "most excellent" (Lu. 1: 3), a phrase used in the Acts (23: 26; 26: 25) in addressing persons of conspicuous rank or office.

Theu'das.—Josephus mentions a number of Jewish insurgents who arose about the time of the death of Herod the Great, 4 B.C., and adds, "At this time there were ten thousand other disorders in Judea, which were like tumults." Possibly the Theudas referred to by Gamaliel (Acts 5: 36) may have been in-

cluded in these. Josephus, indeed, describes an insurrection which was headed by one Theudas, but this did not occur until ten or more years later.

Three Taverns.—A station on the Appian Way (see "Market of Appius"), thirty-three miles from Rome.

Thy-a-ti'ra.—A city between Pergamum and Sardis, in Lydia, the central district of the western portion of the province of Asia. It was originally a colony of Macedonians. There is evidence of the existence in the city of guilds of bakers, potters, tanners, weavers, robe-makers, and dyers (Acts 16: 14).

Ti-mo'the-us.—The Greek name of Timothy (*w. s.*).

Tim'o-thy.—The son of a Greek father and Jewish mother, residing apparently at Lystra (Acts 16: 1, 2). He had been devoutly trained as a Jew by his mother Eunice and his grandmother Lois (2 Tim. 1: 5). It is probable that he was turned to Christianity on Paul's first visit to Lystra. When Paul revisited the place on his second missionary journey, he found Timothy ready and willing to accompany him and to aid in his work. The young disciple was much beloved by Paul, and was sent by him at different times to visit the churches of Thessalonica (1 Thes. 3: 2) and Corinth (1 Cor. 4: 17) to strengthen them in the faith (*comp.* Phil. 2: 19; 1 Tim. 1: 3). Tradition says that he was later made bishop of Ephesus, and died as a martyr under either Domitian or Nerva.

Ti'tus.—A Gentile Christian, who was Paul's companion in some of his journeys and his assistant in Christian work. He was twice sent by Paul to Corinth, and charged to receive there the collection for the saints at Jerusalem. From the epistle to Titus, written to him when he was alone in Crete, may be seen the confidence which Paul reposed in him.

Tro'as.—A very important town on the N. W. coast of Mysia near the mouth of the Hellespont. It was a Roman colony (see "Colony").

Tro-gyl/i-um.—The name of a rocky promontory which projects from the mainland directly opposite the island of Samos (*w. s.*). The word is omitted from the R. V. (Acts 20: 15).

Troph/i-mus.—A native of Ephesus, and one of Paul's Gentile converts mentioned in Acts 20: 4; 21: 29; 2 Tim. 4: 20.

Tych/i-cus.—A native of the province of Asia, and one of Paul's companions and fellow-laborers. He is mentioned in Acts 20: 4; Col. 4: 7, 8; 2 Tim. 4: 12.

Tyre.—One of the two renowned Phœnician cities on the Mediterranean coast, about 100 miles from Jerusalem. It is said by Herodotus to have been founded in 2,750 B.C. In apostolic times it was still an important commercial city.

Ze'nas.—A Christian associated with Apollos, and hence probably a preacher, whom Paul commended to Titus when the latter was laboring in Crete (Tit. 3: 13). He is spoken of as "the lawyer," but whether in the Jewish or the Roman sense of the term is not clear.

OPENING SERVICE FOR ALL GRADES—First Quarter.

NOTE.—At the sound of the bell the school comes to order, and joins heartily in the following service. All business may be attended to either before the hour or after the lesson. From the beginning of worship to the close of the lesson, let nothing interrupt.

1. OPENING SENTENCES (one or more) *by the Superintendent.*

1. Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.

2. Know ye that the LORD he is God: it is he that hath made us, and we are his; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise:

3. Give thanks unto him, and bless his name. For the LORD is good; his mercy endureth for ever; and his faithfulness unto all generations. (Ps., 100.)

(Or any other short psalm or suitable portion of Scripture which the Superintendent may select.)

2. OPENING HYMN. (*School standing if desired by the Superintendent.*)

3. PRAYER, closing with the Lord's Prayer in concert.

4. GLORIA PATRI. (*To be said or sung by the whole school, immediately after the close of the Lord's Prayer. School rise at the sound of organ.*)

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

5. RESPONSIVE READING. (Ps., 84.) (*School standing.*)

Superintendent.—How amiable are thy tabernacles,

School.—O LORD of hosts!

Supt.—My soul longeth, yea, even fainteth for the courts of the LORD;

School.—My heart and my flesh cry out unto the living God.

Supt.—Yea, the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young,

School.—Even thine altars, O LORD of hosts, my King, and my God.

Supt.—Blessed are they who dwell in thy house:

School.—They will be still praising thee.

Supt.—Blessed is the man whose strength is in thee;

School.—In whose heart are the highways to Zion. . . .

Supt.—Behold, O God our shield,

School.—And look upon the face of thine anointed.

Supt.—For a day in thy courts is better than a thousand.

School.—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Supt.—For the LORD God is a sun and a shield:

School.—The LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Pastor.—O LORD of hosts, blessed is the man that trusteth in thee.

6. SONG SERVICE. (*One or two selections.*)

7. THE SCRIPTURE LESSON FOR THE DAY (*see lessons*). *This may be read in concert or by verse responsively by Superintendent and School, or by different parts of the school.*

8. REPETITION OF THE GOLDEN TEXT. (*In concert.*)

9. ANNOUNCEMENTS.

10. STUDY OF THE LESSON.

OPENING SERVICE FOR ALL GRADES. — Second Quarter.

(Promptly at the sound of the bell let there be perfect quiet of the school.)

1. MUSIC. — HYMNS.

2. READ OR REPEAT IN UNISON, Psalm 23.

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

3. PRAYER, closing with the Lord's Prayer in unison.

4. SERVICE OF SONG.

5. RESPONSIVE READING, 1 Corinthians, ch. 13.

Superintendent. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

School. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.

All. BUT NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; AND THE GREATEST OF THESE IS LOVE.

6. HYMN.

7. REVIEW QUESTIONS, by the Superintendent.

8. SCRIPTURE: the passage to be read in school with the Lesson for the day (see Lessons). This may be read in unison, or by verse responsively.

9. REPETITION OF THE GOLDEN TEXT, in unison.

10. ANNOUNCEMENTS.

11. STUDY OF THE LESSON.

OPENING SERVICE FOR ALL GRADES.—Third Quarter.

(Promptly at the sound of the bell let there be perfect quiet in the school.)

1. SERVICE OF SONG.

2. REPEAT IN UNISON, Psalm 121.

I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The LORD shall keep thee from all evil; he shall keep thy soul. The LORD shall keep thy going out and thy coming in, from this time forth and for evermore.

3. HYMN.

4. PRAYER, closing with the Lord's Prayer in unison.

5. GLORIA PATRI. (To be sung by the whole school, standing, immediately at the close of the Lord's Prayer.)

6. RESPONSIVE READING, Eph. 6: 10-18. (School still standing.)

Superintendent. Finally, be strong in the Lord, and in the strength of his might.
School. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Stand therefore, having girded your loins with truth, and having put on the breast-plate of righteousness,

And having shod your feet with the preparation of the gospel of peace;

Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

All. With all prayer and supplication praying at all seasons in the Spirit.

7. HYMN.

8. REVIEW QUESTIONS by the Superintendent.

9. THE SCRIPTURE LESSON FOR THE DAY (see Lessons). This may be read in unison, or by verse responsively by Superintendent and School, or by different parts of the School. In Lesson 39 the Golden Text Responsive Service may properly be used in place of the appointed Scripture Reading.

10. REPETITION OF THE GOLDEN TEXT, in unison.

11. ANNOUNCEMENTS.

12. STUDY OF THE LESSON.

[T. G. A. 3.]

OPENING SERVICE FOR ALL GRADES.—Fourth Quarter.

(Promptly at the sound of the bell let there be perfect quiet in the school.)

1. SERVICE OF SONG.

2. RESPONSIVE READING, selected passages. *(School standing.)*

Superintendent. He that hath an ear, let him hear what the Spirit saith to the churches,
To him that overcometh, to him will I give to eat of the tree of life, which is in the
Paradise of God.

School. And on this side of the river and on that was the tree of life, bearing
twelve manner of fruits, yielding its fruit every month: and the
leaves of the tree were for the healing of the nations.

Be thou faithful unto death, and I will give thee the crown of life. He that overcometh
shall not be hurt of the second death.

I have fought the good fight, I have finished the course, I have kept the faith:
henceforth there is laid up for me the crown of righteousness, which the
Lord, the righteous judge, shall give to me at that day: and not only to
me, but also to all them that have loved his appearing.

He that overcometh shall be arrayed in white garments; and I will in no wise blot his
name out of the book of life.

And I saw the holy city, new Jerusalem, coming down out of heaven from
God, having the glory of God. The building of the wall thereof was
jasper: and the twelve gates were twelve pearls; each one of the sev-
eral gates was of one pearl: and the street of the city was pure gold, as
it were transparent glass. And there shall in no wise enter into it any
thing unclean, or he that maketh an abomination and a lie: but only they
which are written in the Lamb's book of life.

He that overcometh, I will make him a pillar in the temple of my God, and he shall
go out thence no more: and I will write upon him the name of my God, and the
name of the city of my God, the new Jerusalem, which cometh down out of heaven
from my God, and mine own new name.

And there shall be no curse any more: and the throne of God and of the
Lamb shall be therein: and his servants shall do him service; and they
shall see his face; and his name shall be on their foreheads.

He that overcometh, I will give to him to sit down with me in my throne, as I also
overcame, and sat down with my Father in his throne.

And there shall be night no more; and they need no light of lamp, neither
light of sun; for the Lord God shall give them light: and they shall
reign for ever and ever.

All. HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT
SAITH TO THE CHURCHES.

3. GLORIA PATRI. *(To be sung by the whole school still standing.)*

4. PRAYER, closing with the Lord's Prayer in unison.

5. HYMN.

6. REVIEW QUESTIONS. *(By the Superintendent.)*

7. THE SCRIPTURE LESSON FOR THE DAY. *(See Lessons. In Lesson
52 the Golden Text Responsive Service is designed to be used in place of
the usual Scripture Reading.)*

8. REPETITION OF THE GOLDEN TEXT, in unison.

9. ANNOUNCEMENTS.

10. STUDY OF THE LESSON.

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7. **Pupils "Go Through" the Bible every Three Years.** In studying the Bible according to this system, the pupil "goes through" the Bible once every three years, but each time in a different grade; and thus, by constant and frequently repeated use of the Bible in all its parts gains a familiarity with it which can be acquired in no other way, and makes constant progress in Biblical

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knowledge. The rapidity with which the pupil passes through the various parts of the Bible gives life and movement to the lessons, especially in the Young People's Courses, and compels the study of the Bible in its larger outlines and more important aspects, rather than in wearisome and confusing detail. This gives new zest to Bible study.

8. **Pupils Rise Rapidly from Grade to Grade.** A pupil using this system year by year rises rapidly from grade to grade through the various courses; *but each time that he returns to the study of any given portion of Scripture, as for instance, the Gospels, he studies it in a higher grade than before,* and therefore more carefully and with a broader outlook and wider acquaintance. The course of study, therefore, does not like a circle return upon itself, but like a spiral constantly rises higher and higher.

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10. **All Grades Harmonious in Chronology and in Teachings.** The chronological arrangement of the material in all grades of each series and the instructions given in them are the same *so far as they relate to the same subjects.* Hence, what is learned in one grade does not need to be unlearned in another grade, but becomes a foundation on which to build. Each higher grade is therefore in some respects a review of the grades below it. *This feature of these lessons is an exceedingly valuable one. It combines the frequent general review of knowledge already gained with the constant addition of new knowledge in harmony with it,* and, as is already abundantly proved in schools that have used this system several years, results in rapidly increasing and eminently satisfactory acquaintance with the Bible (see Testimonials entitled TESTED).

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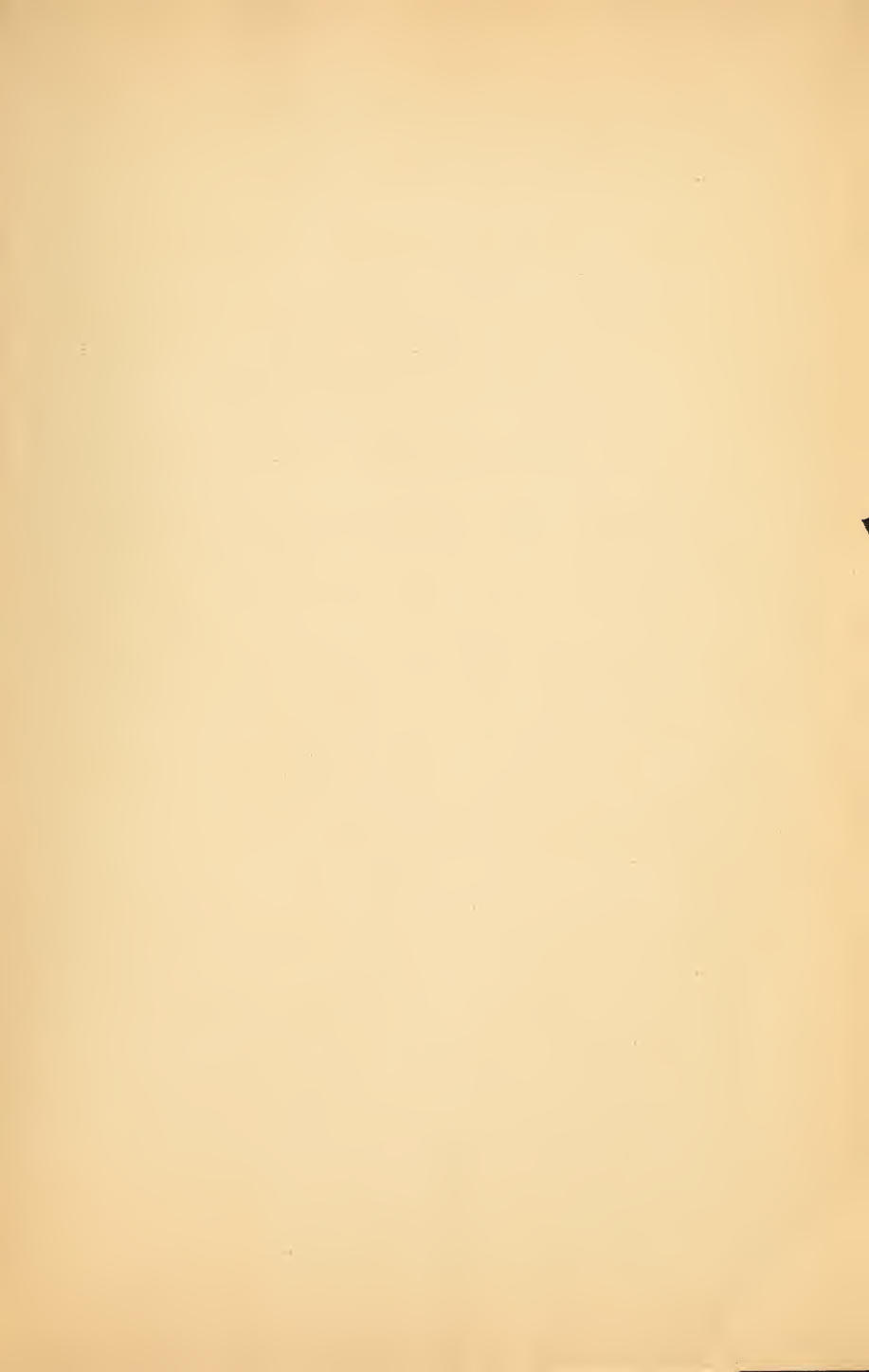
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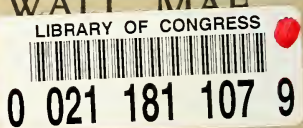
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